[REGESTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIII.—NEW SERIES, No. 1370. LONDON: WEDNESDAY, FEB. 21, 1872. PRICE { UNSTAMPED .....5d. / STAMPED .....5½d.

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Ecclesiastical Affairs.

THE DEBATE ON THE BURIALS BILL.

THREE weary hours spent by the House of Commons on Wednesday last in debating the principle of a bill whose object was to allow persons who are not members of the Established Church to bury their dead in parochial graveyards with such religious service as may best suit their faith and feelings, may be taken as fresh proof that ecclesiastical liberality is yet at an extremely low ebb on the Tory side of the Speaker's chair. It does not speak well for English breadth of mind, that this question, which has been agitated now for upwards of ten years, should still remain unsettled. In the second session of the present Parliament, we too hastily assumed that the justice of the claim put forward by Nonconformists would be speedily acknowledged, and that nothing remained but to adjust the mode in which those claims might be best carried into effect. We deceived ourselves, however. We did not make sufficient allowance for the unconquerable repugnance of parish clergymen, especially in rural parts, to suffer the least encroachment upon their local supremacy. Since the passage of the bill through a select committee of the House of Commons in 1870, the reverend officials appear to have brought all the force of their influence to bear upon what may be described as "the country party" with a view to obstruct the further progress of the measure. That they can succeed in their object—for a while at least—perhaps for some years to come—we do not doubt. It is possible for them to make it part of that more comprehensive settlement which will touch their exclusive position in many more respects than that which relates merely to their monopoly of parish churchyards. Whether they will be wise in leaving so effective a weapon in the hands of the rapidly growing party who seek disestablishment, it is for them to consider and determine. For our own part, we do not believe that their indefinite postponement of so small and reasonable a demand, will secure for them in the end a greater degree of indulgence in relation to any of those changes which the separation of the Church from the State will necessarily bring about.

Perhaps the most salient feature of Wednesday's discussion was the persistent assumption by the opponents of the bill that parochial churches and churchyards, in place of being national institutions, belong exclusively to the members of the Established Church. *Their* feelings, *their* tastes, *their* prejudices even, are alone to be consulted in any arrangements made for the use of these national possessions. Nonconformists, of course, are not entitled to any voice in the matter. They may be subject to a cruel laceration of their hearts, in the hour of their deepest sorrow, by the conscientious intolerance, and occasionally by the social discourtesy, of any clergyman in the Church of England. But almost any outrage upon their feelings is regarded as one of the accidental misfortunes of the condition in which they are placed by their religious belief. In urging upon the Legislature the redress of this grievance, they have been wont to assume a tone of humility and of deference to the prejudices of Churchmen, which has tended to give some countenance to the assumptions made on behalf of the clergy by their friends in Parliament. They have gained nothing whatever by their elaborate conciliatory attitudes. Any restrictions upon the operation of the principles they contend for, to which for peace' sake they have given their assent, have been subsequently used against, rather than for, them, and they have treated nonsensical fears too much as though there were some reason in them. It is time, we think, that this tantalising mode of carrying on the warfare were brought to an end.

It is at length admitted by the press, that parochial graveyards are national property, and that all Her Majesty's subjects have a common and equal right to share the advantages which they are intended to confer. But in regard to the admission, it is said that the nation has also the right to lay down the regulations in accordance with which the use of them should be enjoyed. The public parks, for instance, although they belong to no one citizen more than another, can only be available for the recreation of any in conformity with such laws as may be made by the proper authorities for the preservation of decency and good order. True, but the complaint made by Nonconformists, and the grievance sought to be removed by Mr. Osborne Morgan's bill, is that these graveyards are placed under regulations intended to please one class only of Her Majesty's subjects, and to exclude all the rest. It is not to suitable regulations that they object, if only they be of a nature which makes them applicable to all parties; it is to such regulations having been framed with a special view to the interests of one party alone, and to the handing over by law of the common property of all to the exclusive management and possession of a moiety of the population. This, in truth, is the essential injustice of the existing system. The argument for its continuance is drawn almost entirely from the prepossessions and sentimental attachments of those whom the law has hitherto thought fit to favour. They dislike the impartial use of joint property by the owners of it, because they have hitherto had it all to themselves. They think that their preferences ought, in the nature of things, to override other people's rights. This, by-the-by, we may add, is precisely the spirit which the Church Establishment is but too successful in exciting and sustaining. The mischievous effects produced upon society by ecclesiastical caste show themselves in every attempt that is made to remove any of the anomalies growing out of the Church and State system.

The division list was somewhat better than we had anticipated. We wish we could say that it augured well for the speedy passage of the bill through the House. The state of public business, however, is such that no private member can secure the time necessary to push a bill of this character through all its stages, at any rate until a late period of the session. We agree with Mr. Young that Government ought to have taken the matter in hand. We believe it would have done so if the bill had been one that concerned the rights of Roman Catholics. The patience of Nonconformists is largely counted upon, and indirect support from their friends on the Treasury bench is all that they are looked upon as warranted to expect. Well, it is of no great moment. Dissenters can wait, as they have waited heretofore—but, certainly, hearty help from Her Majesty's Ministers, in removing a grievance of this nature, would not be too high a price for them to pay for the faithful service of the Protestant Dissenters, and it can hardly be pretended that a silent vote in favour of the second reading of the bill adequately expresses Ministerial obligations to those of their followers who are intent upon realising "religious equality."

ECCLESIASTICAL NOTES.

THE Liberation movement has provoked a rather considerable demonstration at St. James's Hall, the first avowed object of which was to declare that reform and not disestablishment was the policy of the present time. Broad Churchmen and Low Churchmen met together on this platform, and, for the brief period of an evening, were in agreement. This was enough, no doubt, to draw them together; but it was necessary also to lay down some lines of reform. These included increased liberty in the use of the Prayer-book, in the manner now being discussed in Convocation, the disuse of the Athanasian Creed, the increased influence of the laity, and the desirableness of the serious attention of Churchmen being turned towards the amendment of Church patronage, the reform of Convocation, and other questions of Church reform.

We have read the proceedings of this meeting with some care, and have arrived at the conclusion that the only matter in which it was in good earnest was opposition to disestablishment. As far as we can judge, other questions were treated as comparatively indifferent. Lord Lyttelton struck the key in stating his opinion at the outset that those who viewed it attentively would not advocate disestablishment. Then he enumerated the other questions as alternatives, but candidly declared that the proposals with regard to the Athanasian Creed did not meet with his approval. Then there was a characteristic speech from Dean Stanley, who, although evidently desirous of winning Dissenters, never happens to speak upon a question in which Dissenters are interested without saying something calculated to increase the very alienation which he so strongly deprecates. He contemptuously denounced, but not for the first time, the word "disestablishment" as a "barbarous word." This is his reading of it:—

> It is intended, so far as I understand, to represent, not only in ecclesiastical affairs, but generally, that we ought to take very little account of institutions that now exist in the world—that we ought to go back to the beginning, and commence life over again: in other words, that we ought to return from civilisation to barbarism. It also represents the policy of separating altogether the great institutions of the Church from the control of the nation, on the broad principle that the State is unholy, and that what is called the Church and the clergy alone are holy. It represents also the policy that this great institution should be taken from the control of the laity—that is of the true Church of England—and given over to the control either of the

clergy alone, or, at any rate, of separate ecclesiastical bodies. It represents also the desire and attempt to destroy altogether the ecclesiastical varieties in this great kingdom, to induce the Legislature, by means of a new Act of Uniformity, to suppress establishments in the same way, and with the same kind of intolerance, as by the odious Act of King Charles II., the endeavour was made to suppress Nonconformity.

The least that can be said of language like this is that it fails to convey any meaning to ordinary minds. *How* does the policy so strongly deprecated involve a return from civilisation to barbarism? How does it involve the destruction of ecclesiastical varieties and a new Act of Uniformity? Such language, like most of the language of the Broad Church school, is so exceedingly misty, and is used, apparently, with such an extreme disregard to the ordinary meaning of words, that we fail to make anything of it. Why does not Dean Stanley talk of disestablishment subverting the recognised principles of geology? Most of the subsequent speaking was devoted to Church reform of the small sort we have already indicated. We except from this remark, however, the speech of the Bishop of Exeter on Church patronage, which had in it the pure ring of strong and earnest conviction.

The *Pall Mall Gazette* has an elaborate article on this meeting. It detects, as we have done, its watchword as "Reform, not disestablishment," but deprecates any immediate agitation for disestablishment, thinking that the Church discharges a good many functions, for which it would be difficult to improvise any other machinery, and that it is really a civilising agency. It is, however, not surprised that the friends of the Establishment should want to make use of their present time of grace. But it calls attention to the disagreements in the ranks of the reformers themselves. The problem is to restore to the Church some power of change and expansion, such as that possessed by Dissenters. And there is a simple remedy—Disestablishment. But this the reformers deprecate. Reviewing the whole difficulties of the subject, the *Pall Mall Gazette* concludes:—

> We can easily sympathise, then, with the cry of Reform, not disestablishment; but it is exceedingly difficult to suggest any kind of reform which does not lead by a direct and natural road to disestablishment. The proposal is substantially to give members of the Church sufficient liberty for activity, but not sufficient liberty for internecine quarrellings; to call in the help of the laity on such conditions that the Dissenters may not claim to have any voice in the matter; to give them a certain influence upon Church services and ritual, and yet not so much as altogether to alienate the sacerdotal party; and to enlarge the borders of the Church by judicious concessions which may not disgust as many people as they conciliate. Assuming that all this could be done by judicious statesmanship, and done by the help of the House of Commons, in which the majority is specially anxious to keep the support of the Dissenters, we still have the difficulty that such controversies, once started, are very apt to pass beyond the control of their originators. It is a proposal to reorganise an army in the face of watchful antagonists, who claim to have a voice in the matter, and so as to satisfy the hostile demands of a number of opposing interests within the army itself. It is difficult to conceive a more Micklish operation; and the first practical proposal made is one whose effect is manifestly contemplated with anxiety by its proposers. We do not say that success is impossible, for the Church of England has, as we know, always claimed a surpassing wisdom in hitting on the true *via media*: but we will venture to assert that success is extremely problematical.

And, after the proceedings in the House of Lords on Monday night what reasonable prospect can there be of the effective reform of Church abuses? We suppose that if any man ever worked with a single mind and an earnest desire for the Church's real welfare, it is Lord Shaftesbury. Yet, look how he is treated! The noble lord brought forward on Monday night two bills for Church reform—one respecting the ecclesiastical courts, and the other the modes of ecclesiastical procedure. As he said, he prepared these bills with a view to harmony and peace, and, as far as we are concerned, we can candidly say that they would, if adopted, tend, also, to the increase of purity in the Church. No sooner, however, had Lord Shaftesbury sat down than the Bishop of Peterborough rose and ridiculed the whole matter. Humorous and clever the bishop undoubtedly was, and he succeeded in exciting, at the expense of a zealous Church reformer, all the risible faculties of the House. The first and least important bill named was, under the influence of a speech from the Archbishop of Canterbury, carried through a second reading, but the second bill, under the influence of the Bishop of Peterborough, was rejected by twenty-four to fourteen. Church reform? What chance is there of it after this?

Dr. Rigg, the Principal of the Wesleyan Training College at Westminster, has assailed, in rather vigorous and somewhat contemptuous language, the programme laid down at the Manchester Conference. To him replies, in last week's *Methodist Recorder*, a Wesleyan minister, the Rev. J. L. Posnett, of Middlesborough. Dr. Rigg defends dogmatic teaching, and Mr. Posnett calls his attention, as did a "Protestant Dissenter" in our columns a fortnight ago, to what this means as interpreted by the Anglican and Roman communions. A difficulty which we have met with in conversation, and which is raised by Dr. Rigg, is thus dealt with by Mr. Posnett:—

> One word in relation to the Manchester programme of united secular and separate religious education, of which Dr. Rigg speaks so contemptuously. He says:—"The Christian teaching of children is to be a perquisite of priests or parsons—'a clergy reserve.'" Is this a fair representation? Was not one main objection of the men who met in Manchester to Mr. Forster's bill, that it handed over the work of educating the youth of the country not to the laymen, but, in effect, to the priest? This, however, says Dr. Rigg, is "the latest development of Birmingham anti-State-Church Radicalism, and of the religious liberality of the paragons of free and enlightened Dissent who met in Manchester." Such are the terms in which he chooses to refer to such men as Henry Allon, Alexander Raleigh, Alexander M'Laren, and others, who, as theologians and preachers, would be an ornament to any denomination. As an humble individual who has held aloof during more than twenty years of public life, from the controversies of the time, I may be allowed to plead for a little more liberality of feeling in dealing with questions on which good and wise men are not agreed. If men like Dr. Allon, Dr. Raleigh, and others, think that the interests of our common Protestantism and of religious liberty will be best served by adopting the principle of united secular and separate religious education, I see no reason why their action should be treated with contempt. They may be in error, but they have as good a right to their opinions, and to have credit for high Christian motives and principles in the enunciation of them as the members of the Manchester Education Union.

A bill has been introduced by some independent members of Parliament entitled the "Religious Disabilities Bill," which will no doubt provoke some discussion. It proposes to enact that the offices of Lord High Chancellor of England and Lord Lieutenant of Ireland may be held without reference to religious belief; to repeal the final clauses of the Catholic Emancipation Act relating to monastic orders; and to enact that dispositions of property for pious uses are not to be void on the ground of being superstitious. This measure is of course introduced in the interests of Roman Catholicism. Very few, probably, would object to its first object, but the latter clauses will unquestionably be severely examined.

The secretary of a Church Defence Society in Devonshire has endeavoured to draw our friend Mr. Richard into a controversy on public taxation for religious purposes. Mr. Richard said at Manchester "those principles were simply that the hand of the law must not be allowed to enter into the province of religion, that money must not be extracted from the general taxation, whether by imperial or local authority, to be applied to the teaching of religion, whether in church or school." Upon this a Mr. Kitson writes to ask the hon. member for Merthyr Tydvil for his authority that money is extracted from the general taxation for the teaching of religion in church or school. The time of public men is often inconsiderately and sometimes impudently wasted by persons asking them questions to which they have no moral right to expect a reply. Mr. Richard, however, did reply that he was laying down a principle, not stating a fact. This brought another letter, in which his obstrusive correspondent politely suggested that it was of "great importance that in discussing public questions public men, and especially M.P.s, should be guarded in their statements." Mr. Richard again replies as follows:—

> Sir,—Please to observe that I have *not* used such a term as the hand of the law being used to extract money. I can't prevent your mutilating and perverting my words, and putting upon them a construction I disclaim, if you think it a Christian and gentlemanly thing to do.

In the next letter Mr. Kitson says "your explanation is more ingenious than truthful." How long is this sort of thing to be characteristic of Church defence?

The English Church Union has decided morally to uphold Mr. Purchas. At a meeting held last week Mr. Layman moved a resolution promising both moral and material support; but there was an evident, and, under the circumstances, natural, disinclination to pay the costs incurred by the Church Defence Association. One member suggested that they might give Mr. Purchas another library, and another that they should recommend him to go to prison! But the more moderate course was ultimately adopted of declaring the recent judgment null and void, and of not urging any course of action on Mr. Purchas. Meantime, Mr. Purchas continues on his way.

Dr. Daly, Protestant Bishop of Cashel and Waterford, died on Friday last, in the ninetieth year of his age and the twenty-ninth of his episcopacy.

THE LIBERATION MOVEMENT.

This week the working men's committee for promoting the separation of Church and State hold meetings at Lincoln, Derby, Leicester, and Birmingham; and in the first week of March they will send deputations to Newcastle, Sunderland, and Darlington, and also to Maidstone. Last night the Rev. Geo. Conder was to lecture for the Liberation Society at Nottingham, and to-morrow he is to lecture at Braintree, on "The national aspects of the disestablishment question." The committee of the society are, we learn, about to hold some meetings of a novel kind in London, in addition to conferences and lectures. Deputations will visit some of the metropolitan Nonconformist colleges; and on Friday evening Mr. Carvell Williams and Mr. Henry Bompas are to address the students of New College and Regent's-park College, at a *soirée* at the first-named college. It is also, we believe, intended next month to invite Dr. Dexter, of Boston, to meet a number of the society's metropolitan supporters at a *soirée* to be held prior to the Doctor's return to the United States. The annual meeting of the society is fixed for Wednesday, the 1st of May; and the usual public meeting will be again held in the Metropolitan Tabernacle.

CONFERENCE OF LONDON NONCONFORMISTS ON THE EDUCATION QUESTION.

On Monday afternoon a conference of Nonconformists was held at the Cannon-street Hotel to appoint a London committee to watch the educational question with the view to secure religious equality. Mr. James Heywood occupied the chair; and the Rev. J. G. Rogers acted as secretary temporarily. There was a goodly number of ministers and gentlemen present, including the following:—The Rev. Dr. Edmond, Dr. Landels, J. G. Rogers, Mark Wilks, E. W. Conder, Baldwin Brown, J. E. Tunmer, C. Dukes, F. Tucker, S. H. Booth, A. Hannay, E. T. Egg, J. C. Gallaway, M.A., W. P. Lyon, James Knaggs, R. Macbeth, J. Pillans, R. Spears, S. Conway, and Messrs. H. R. Ellington, James Spicer, H. Spicer, jun., Mr. Glover, J. Carvell Williams, S. R. Pattison, — Carter, W. E. Whittingham.

The CHAIRMAN reminded the meeting that the object of the conference was purely one of business—viz., the formation of a London committee with regard to Nonconformist interests. Many of them were present at the recent conference in Manchester, and the course then adopted would no doubt meet with general concurrence, especially on the subject of secular education; but it was thought desirable to form a London committee to carry out in London similar views in a somewhat more definite way than had hitherto been done. Nonconformists were under a great debt of obligation to the Liberation Society, and he himself was greatly indebted to the Society some years ago in Parliament, when it rendered material assistance in carrying the removal of religious tests in degrees, fellowships and other endowments at Oxford and Cambridge, but it was thought there was room for a new committee on this subject of secular education as connected more particularly with school boards. One reason was this: that school boards would extend all over the country—probably in Scotland and Ireland also—and it was desirable that the education should be based on the fair principle of religious equality. He did not hope to accomplish very much for the present, because the Government had various important and anxious matters just now to attend to; no one wished to turn out the Government, or to make any great demonstration at present; but a smaller matter might be mentioned, viz., what the London School Board was doing at present. In Chelsea, and in the other districts also, he believed, there was a committee being formed to carry out the arrangements for compulsory attendance at school, and this committee would appoint a clerk at 200*l.* a year, and male visitors at 80*l.*, and female visitors at 50*l.* a year. These committees would, in fact, be district school boards, acting under the central board; and as the Church was alive to the fact, Nonconformists ought also to be on the alert, and he did not see why Nonconformists should not have a fair share in performing this work. The resolution to be brought forward at this conference would, however, deal with general principles with regard to the national system of education; and the real work would probably be put off till the next general election, when the flag of secular education would be floated all through the country—with what result he could not say, but he was confident that ultimately the principle of religious equality would prevail. (Hear, hear.)

The Rev. Dr. LANDELS proposed:—

> That, in the opinion of this conference, the only satisfactory basis of a national system of education is that proposed in the resolution of the recent Nonconformist Conference at Manchester:
>
> "In any system of national education, the school board and the State should make provision solely for the secular instruction which all children may receive in common, and that the

responsibility of the religious education of each district should be thrown upon voluntary effort."

He was not quite sure that the Baptists were so united that he could be said to represent that body, but he was sure the Baptists would support this movement—(Hear, hear)—on the principle that there ought to be no State pay for the teaching of religion. He thought, however, that Nonconformists must take a little blame to themselves for the present state of things, owing to their want of a decided policy—instead of taking their stand on the rock of principle, he feared they had entered into communication with the Government on the basis of the sliding scale of expediency; and thus they had gone further than they intended. They must now pronounce their own condemnation for ever having consented to the Government taking a simple step in what Nonconformists conceived to be the wrong direction. As interpreted by the Government, the present system could never prove an amicable settlement of the educational question. (Applause.) What was the meaning of unsectarian education? It might mean something or nothing. One might wish religious teaching to be so colourless as to be unrecognised; another would wish to have religion taught by no dogma—but as dogma was the bones of religion, what would religion be without it? A third would have the Bible read only in the day-school, as if it were possible to allow the Bible even to be read without teaching religion. Unsectarian religion no doubt meant the teaching of religion as opposed to denominationalism; but teaching of religion in any form, in rate schools, with or without the protection of the conscience clause, was a direct violation of the principles of Nonconformity. It was to be regretted that they had allowed the question now to drift into the petty one, apparently, of how much this denomination and how much the other one was to receive; they had descended from the grand principle down to a matter of expediency, on which their opponents knew so well how to gain an easy victory. (Laughter.) It was not, however, too late to retrace their steps, and he hoped the meeting would take up now an unmistakeable ground on the question. It was said now that they must not exclude the Bible from the day-schools, because the people would not go with them, but that they must wait. He had no sympathy with holding back their principles.—(Hear, hear)—from a regard to consequences. If they were true they would stand—if false let them abandon them at once—if true they were capable of application under all circumstances. The present time was propitious for enforcing their principles when Archbishop Manning demanded that the State should pay for the teaching of religion which the Church, he said, could only impart, and when they had the Scotch Bill, which showed that the Government already felt the pressure upon them which had disturbed the complacency with which Mr. Forster believed he had effected the settlement of this question. In the Scotch Bill there were three courses proposed, and the third one was to let the religious difficulty alone—(laughter)—but the difficulty could not be let alone, and would continue to dog the steps of Government. After so many concessions to Nonconformists was there to be a retrograde step? He would like this meeting to say that whatever their reputed leaders had said or done, the great body of Nonconformists was not weak enough or cowardly enough to tolerate under the shape of an Education Bill the perpetration of a new injustice. (Applause.)

The Rev. Dr. EDMOND, in seconding the resolution, said if this question of education were still in the realms of abstract thought and argument, it would be quite debateable whether Government had anything to do with it; but it was not in that position, and the country had made up its mind to have some sort of national education, although whether the country would be pleased with the present system was more than doubtful. (Hear, hear.) What ought to be the conditions of national education? First, that the education enforced by the Government should be had by all the children in the community, and when the compulsory element was enforced they ought to keep quite clear of the religious element. He agreed with the Lord-Advocate that the best way of dealing with the religious question in the Scotch Bill was to let it alone—(Hear, hear)—but the Lord-Advocate did not let it alone, for practically he took up the religious difficulty and pitched it down into every parish in Scotland—("Hear, hear," and laughter)—and there could be no more objectionable way of dealing with the difficulty than that. The only alternative was this—a complete refusal to have anything to do with religious education. (Hear, hear.) Let them leave it to the zeal of religious men, and not adopt a system which would lead to the abomination of concurrent endowment. He thought it had long ago been settled that the most objectionable principle of all was the giving to everybody a dole out of the State money. (Hear, hear.) They ought to be very thankful to Cardinal Cullen for what he had done to clear their eyes. He did not blame Cardinal Cullen, but would only say, "Carry out your own views at your own expense." (Laughter.) As to the religion taught in State schools, don't let them form too high an expectation of it. No end of nonsense was talked about it; but it was very small indeed. They would get no religious education worth calling by that name, unless it came from the earnest faith of truly religious men. Then let the Government leave it to Christian hearts to carry out religious teaching. He admitted that he could not carry every one with him when he proposed to exclude the Bible from the common day-schools. During the agitation consequent on elections on the London School Board we took this ground clear and sharp, and some of his congregation thought he had gone a little wrong in the head—(laughter); but he was not ashamed to maintain that ground because he knew of nothing more discourteous or derogatory to the Bible than that miserable compromise of having it read without note or comment. (Hear, hear.) Could they get rid of positive religious instruction by reading it without explanation? What he would say was this—"I will have it as God's book or not at all. It shall not be put on a level with other old histories; if it comes in at all it comes in supreme, to dominate all others." (Hear, hear.) Therefore he said the school was not the sphere for the Bible—it should not be made part of the common school work, but it should be read where it could be read with the views of God and not of man. (Hear, hear.)

Mr. HENRY SPICER supported the resolution, and said he could hardly accept the confession made by Dr. Landels, as he was one of those who held out for the assertion of Nonconformist principles, and preferred an unmistakeable assertion of principle to an immediate victory. In Finsbury a change had taken place in public feeling on this question, and he believed nearly all the churches would rally to the secular flag now raised. (Hear, hear.) He hoped the English Nonconformists would assist their northern friends in this battle. The "Shorter Catechism" was the burden of his boyhood. (Laughter.) He hoped they would make a stand now at the Scotch Bill, and not leave the struggle until they came to deal with the Catholics of Ireland. It would be a fatal mistake to delay matters till then. If the local districts were to decide what the form of education should be, they knew what the result of such a system in Ireland would be. He hoped the conference would give their adherence to the secular platform. (Hear, hear.)

Mr. CARTER (Norwood) asked the meaning attached to the words "secular education," whether it would entirely exclude the reading of the Bible in the schools? At present there was a heated contest going on in Croydon in reference to an election to the school board, and the great difficulty was to ascertain what was meant by the reading of the Bible in schools. If "secular instruction" excluded the Bible, he should object to the passing of the resolution in that shape.

The Rev. J. G. ROGERS hoped the meeting was not going to split on this question. They could not, and did not, mean by secular instruction the teaching of the Bible. (Hear, hear.) The Bible was a religious book, so if they introduced it into the schools they introduced religious instruction there too. They had hitherto been driven to and fro through fear of encountering this sentiment, but sooner or later they must encounter it—(Hear, hear)—and they could not, as honest people, ask to have their religious book taught at the expense of the State. He admitted that amongst Protestants, whether Churchmen or Dissenters, there was no sectarianism in the teaching of the Bible; but the question was what system of education it was possible or right for a Government to give which drew its resources from the pockets of all classes of the community—the Roman Catholics in Ireland, the Presbyterians in Scotland, and the Anglican Protestants of England. This had been their great difficulty all along, and at deputations to Mr. Gladstone the question always turned on this point, as to the admission or exclusion of the Bible; and whenever that point arose there was always some one to say that they could admit everything short of that, but could not agree to exclude the Bible from the day-schools. If they could not agree to that, they must make up their minds to a system of denominational teaching. There was no alternative. The Bible was a denominational book to the Roman Catholic. Mr. Forster and Mr. Gladstone said, "What will you do with the Roman Catholic?" Those who differed from this resolution would perhaps say how they would deal with that difficulty. Don't let it be supposed that they cared less for instruction in the Bible because they would exclude it from the day schools. It was because they cared so much for it that they did not want it degraded to the level of a school book; and they were also unwilling to perpetrate an injustice upon others in order to insist upon this religious teaching for themselves. (Applause.)

Mr. W. E. WHITTINGHAM thought there was a good deal of liberty of conscience involved on the other side of the question. It seemed to him it would be as unjust to compel parents to send their children to a secular school as to compel a Nonconformist child to go to a Church school. ("No, no," and laughter.) He pointed out that Government did not pay for religious teaching in the board schools, but only for results in secular teaching; and concluded by asserting that Nonconformists themselves would consider the adoption of truly secular schools as an infringement of their liberty. (Cries of "No, no.")

The CHAIRMAN thought the subject was fully understood, and he would put the resolution. The resolution was carried *nem. con.*

The Rev. A. HANNAY (in the absence of the Rev. Dr. Raleigh) moved:—

That, with the view of securing an amendment of the Education Act in the sense of the foregoing resolution, of watching the educational policy of the Government, and of taking such action as may from time to time appear desirable to promote the interests of religious equality, a London Nonconformist Committee be now formed.

He avowed his perfect accord with the most extreme sentiments that had been uttered in relation to secular education. (Hear, hear.) He could not understand how Nonconformists could hesitate to assert that, if the State interfered in education, it should confine itself to secular subjects. He believed Dr. Landels had a little over-stated the case as against the Nonconformists. Here and there, no doubt, they had sent men into the House of Commons who had been pushed forward into the character of representative men, without political foresight, or deeply versed in Nonconformist matters, and who had faltered. (Hear, hear.) The great disadvantage of the body was that they were not organised. He had no doubt that nineteen-twentieths of the Nonconformists would be in favour of secular education—(Hear, hear)—and that some of the gentlemen who had spoken had been led by sentiment rather than by principle. The formation of a committee in London would make up the defects of which he had spoken. Already committees had been formed in Birmingham and Manchester, but London had none. London had societies which watched over every political movement affecting religious liberty and equality, but some of these wanted waking up a little. They could not, however, wait for the waking-up of the slumberers—(laughter)—but must try and get together the great mass of Nonconformist opinion in London. The want of this common sentiment had been the cause of past failure, but in future they must be ready for any emergency.

The Rev. R. SPEARS seconded the resolution, and said the Unitarians might fall under the blame of the Rev. Dr. Landels, as they were very much divided in opinion on this question, but he was glad to say a feeling was coming over that body that the time had arrived when they must stand square with justice—(Hear, hear)—and since they could not have the Bible in their schools without doing an injustice to Roman Catholics, he believed they would come out clear and clean in this matter. He had just come from Croydon, and there the school board election was giving rise to bribery and intimidation—mischiefs caused by the policy of the present Government. He wished it to be understood that Nonconformists did not set themselves against religious teaching, but against the injustice to others of teaching religion in the day-schools.

The Rev. S. CONWAY said there was a sort of feeling prevalent that if religion was left out of the day-schools it would not be taught at all, but he thought the difficulty could be met by the ministers pledging themselves to teach it to children independently of the day-school.

The Rev. G. M. MURPHY said the necessity for this movement was shown by the fact that the London School Board has already taken over Church schools of the highest Church type, receiving the Government grant, and this was only the commencement of a mischief that would grow. He hoped the question would be settled long before the next general election, otherwise there would be such a stir in the country as had not been for several generations.

Mr. JOHN GLOVER thought the object of the meeting was to increase the political influence of Nonconformists—(Yes, yes)—and therefore it was wasting time to embark in a crusade against the Bible. (Oh, oh.) According to the dictum of one to the speakers he found he had been all his life degrading the Bible; but in advocating the use of the Bible in the schoolroom he had been taught by his Nonconformist forefathers that that was a useful procedure: and if they now took the opposite view he thought instead of increasing their political influence they would decrease it. (No, no.)

The resolution was then passed unanimously.

The Rev. F. TUCKER, in moving the appointment of the committee (which included the following gentlemen, Mr. Richard, M.P., Mr. C. Gilpin, M.P., Mr. E. Miall, M.P., &c.), quoted a letter from Mr. Cobden, dated 1853, in which he spoke in favour of the clergy teaching religion to their children, but, he added, "We should recognise the necessity of giving religious instruction, and not being ourselves competent to give it, we ought to set out with the avowal that we are anxious to afford those who are, the opportunity of giving it—(Hear, hear)—but I agree with you that we ought not to profess to find rooms in the schoolhouse for that purpose." He (Mr. Tucker) hoped that view would be generally concurred in.

Mr. PATTISON seconded the resolution, which was carried; and on the motion of Mr. CARVELL WILLIAMS, a vote of thanks was given to the chairman for presiding, and the proceedings of the conference terminated.

The Rev. J. G. ROGERS announced that a meeting of the committee would take place at once in another room, and that subscriptions would be required to defray the expenses of the committee. Several donations were at once handed to Mr. James Spicer (the treasurer), and the chairman promised to contribute 50*l.* to the fund.

CHURCH REFORM.

On Friday night a meeting of those who "desire to strengthen the Church of England by judicious reforms" was held at St. James's Hall. Every available seat was occupied, a large number of eminent divines being on the platform. The Right Hon. Lord Lyttelton presided.

The resolutions moved in the course of the evening were as follows:—

1. That the reform and not the disestablishment of the Church of England should be the policy of the present time.

2. That in the opinion of this meeting the propositions of the Archbishop of Canterbury to Convocation, which have for their object increased liberty in the use of the Prayer-book services, should receive the sanction of the Legislature.

3. That it is desirable that the creed commonly called the Creed of St. Athanasius should no longer be recited in the public services of the Church.

4. That it is desirable to give the laity in parishes, by means of a representative organisation, some voice in the introduction of changes in the Church services within the law, and facilities for taking further part in the local administration of the Church.

5. That it is desirable that the serious attention of Churchmen should be turned to amendments in the system of patronage, a reformed constitution of Convocation, and other questions of Church reform.

Lord LYTTELTON, in opening the proceedings, said that the chair was to have been taken by Lord Shaftesbury, who, however, was unable to attend. The subject which they had assembled to discuss was of great magnitude and difficulty, and gave rise to much diversity of opinion. He (the chairman) thought that those who viewed it attentively would not advocate the disestablishment of the English Church. The disestablishment of the Irish Church was a contrast, not a parallel, to other projects of the same kind. He agreed with the first resolution, but did not subscribe to the third, for, although his personal wish would be to alter some expressions and omit the damnatory clauses, he did not consider the retention of the creed as in itself of vital moment, and feared that an alteration would cause a secession from the ministry of many whom they could not afford to lose. Some admirers of the Establishment had discountenanced public discussion of the subject, urging that it would bring to life many questions of which nothing was at present known. This, however, was an unworthy policy. With regard to the general feeling of the laity on the matter, he thought that some of it sprang from blindness, ignorance—nay, even Socinianism.

Dean STANLEY, who was received with great enthusiasm, moved the first resolution, to which he subscribed in every way. His motives, he said, were twofold. In the first place, he had a profound faith in the institutions of this country; secondly, he believed that such as could be preserved ought only to be preserved. If the Church of England stood in need of reform disestablishment was not the panacea for the evil. Disestablishment was a barbarous word, which covered conflicting opinions. It was intended to represent, generally as well as ecclesiastically, that we should begin human life over again—in other words, that we should return from civilisation to barbarism. It represented the policy of separating the Church altogether from the control of the nation. It represented a desire to endeavour, by a new Act of Uniformity, to suppress establishment, as the odious Act of Charles II. endeavoured to suppress uniformity. For these reasons he opposed the policy of disestablishment, which was unnecessary as well as bad, and which had been urged by a body of Nonconformists and High Churchmen. (Cheers and disapprobation.) The movement had derived strength from its having been made a party cry. But he did not believe that the people wished to abandon their control over the Church, to allow St. Paul's and Westminster Abbey to fall into the hands of a sect, to give up public worship, public thanksgiving, public expression of their religious feeling, to let the religious instruction of the country become denominational and sacerdotal. A venerable living statesman, the patriarch of the Liberal party, had once observed that he knew of no better use to which the revenues of the Church could be applied. This was the true policy of Liberal, of Conservative, and of Conservative-Liberal statesmen. No, the reformation of which he spoke must be gradual and silent.

After a few more observations, Dean Stanley was interrupted by the audience, he having exceeded the time allowed to each speaker. The Rev. Canon Barry, D.D., who was to second the resolution, offered to surrender his own time to the Dean of Westminster, but to no purpose.

Canon BARRY said that the true Conservative policy at this time was Church reform. Disestablishment would be an act fatal to the Church and the State of England. Among other things, the ancient but not antiquated Establishment was the safest guard ever yet seen for religious liberty as distinguished from religious licence.

Resolution 2 was moved by Mr. THOMAS HUGHES, M.P., and seconded by the Rev. Canon RYLE. The latter said that the clergy were determined to stand by the good ship of the Church of England until the last. Nevertheless, he was sensible that reform was necessary. He wanted to see her more the Church of the people, not so much the Church of the aristocracy and the priesthood. A state of things such as was expressed in the resolution would be most desirable. The services wanted abbreviation and simplification. By altering them in this manner they would prove more acceptable to the lower classes of this country.

The Rev. Canon MILLER, D.D., in moving the third resolution, said that it demanded most careful consideration. He was a fervent admirer of the Athanasian Creed; but whether that creed should be retained for public recital was another and distinct question.

Mr. COWPER-TEMPLE, M.P., seconding, said that this difficulty could not be escaped; we must, in some form or other, settle the question. The Athanasian Creed had prevented many worthy men from going to the Church, and might rend asunder what he wished to see united. There was no sacredness in the ritual which enforced its public recital.

A CLERGYMAN, contending that the damnatory clauses were not in effect different from words of our Saviour, moved the previous question as an amendment, which, however, was negatived.

Dr. BUTLER, head-master of Harrow, moved the fourth resolution, maintaining that no other system could realise the principal idea on which the Christian Church was founded. It would also, he said, bring the Establishment into harmony with the poorer classes. Mr. SALT, M.P., seconded the resolution.

The fifth resolution was introduced by the Bishop of EXETER, who, in the course of a vigorous speech, said that there were evils and difficulties which could not be removed without some speedier mode than at present existed of dealing with them. To instance some not previously mentioned, the sale of livings shocked the sentiment of the people, lowered the sense of responsibility in patrons, and often blunted the moral sense of the clergy. Another evil was the difficulty of dealing with wicked clergymen, who, having been convicted of drunkenness or immorality, would, under the present order of things, be suspended for a time, but afterwards be restored to their parishes. The desideratum was a body in which the laity and the clergy should come face to face and find out each other's mind. Parliament, which in general was exceedingly unwilling to handle ecclesiastical subjects, would not be unwilling to sanction what such a body desired. Under this system the Church would rise to the elevation expressed in the words of the nation to her, "We commit the religious life of England to your hands."

Sir GEORGE YOUNG followed on the same side.

The first, second, fourth, and fifth resolutions were carried unanimously. The third had several hands held up against it, but was passed by a large majority.

The proceedings terminated at a late hour.

THE PRESS ON THE BURIALS BILL.

The *Times* holds that it is lamentable that such a subject as the burial of the dead should supply a chronic source of mutual antagonism. Churchmen and the vast majority of Dissenters are, at all events, fellow-Christians, and it is a commonplace that sectarian differences vanish before the light of the next world. The solution of the difficulty evidently lies in a compromise between the two extremes. Churchmen like Mr. Mowbray and Mr. Beresford Hope ought to be prepared to permit some form of service other than that of the Church of England to be read over the graves of Dissenters. On the other hand, common sense as well as justice to the Church requires that the Dissenters should admit some restriction upon the kind of service to be performed in churchyards. Even allowing Mr. Miall's statement to be true, that the churchyards belong as much to the Dissenters as to the members of the Church of England, it no more follows that any and all Dissenters have a right to use churchyards as they please than the fact of the National Gallery being public property proves that any Englishman may do what he pleases in the building.

The *Post* contends that there can be no doubt, after Mr. Miall's speech, that the construction which the Conservatives have given to Mr. Morgan's bill is perfectly just. Considering Mr. Miall's declaration of relentless hostility to the Church, it might have been expected that the Government would have taken some notice of a speech which wholly removed the bill from its former basis. There should be no playing fast and loose with this question.

The *Telegraph* asserts that amidst much that was ill-timed and calculated to impede wholesome legislation on the subject, Mr. Miall still took solid ground when he rested the claim of Nonconformists on the principle that the Church is the National Church, and that, therefore, the sacred edifices and churchyards belong to the Dissenters as well as to members of the Establishment.

The *Standard* is disappointed that, notwithstanding the result of recent elections—a gain of five seats or ten votes on a division by the Conservatives—the second reading of the Burials Bill should have been carried by eleven votes in excess of the division of last year. It proves that while the country is manifesting an increased distaste for the measure, there is a perceptible falling-off in the zeal of those who are commissioned to resist it. The *Standard* maintains that the time has come when the friends of the Church must be firm and unyielding in resisting the extortionate demands of the political Dissenters.

We have carried the policy of concession to its extremest limit, and henceforth we must be resolute in opposition to them. We believe that the great majority in the country, including a large body of the Dissenters themselves, is strongly hostile to their irritating and exorbitant policy towards the Church, and that the Liberal party have wholly mistaken their duty in supporting it. We must look to a general election to rectify the blunder which gives Mr. Miall's faction so large a measure of influence in the House of Commons. The elections of the past twelve months should have taught both the Nonconformists and their Liberal allies that the country is against them in their incessant raids upon the Church. Let us hope that the appeal which cannot be long delayed will bring the lesson home to them with convincing and irresistible force. In the meantime, as well in regard to the Burials Bill as to all other developments of the Liberation Society's programme, the time has come to resist them at every point and yield nothing.

The *Saturday Review* thinks it obvious that, as the bill stands, Jumpers, Howlers, Positivists, Free-thought Republicans, Free-love Sisters, Shakers, and Socialists would have full liberty to celebrate their peculiar rites, and to indulge in any extravagances which might be suggested by fanaticism or malice. It is impossible not to suspect that the proposal embodied in Mr. Morgan's bill is only the thin end of a dangerous wedge. The delivery of sermons and political addresses in the churchyard would be followed by a demand for the freedom of the stump in the church itself. The "rainy day" argument would be insidiously pressed, and there would be loud complaints of the inhumanity of any clergyman who refused the use of his church to a party of drenched and dripping mourners. It is significant that the Nonconformists at Manchester claimed to be placed on the same footing as Churchmen with regard both to marriages and burials, apparently implying that the churches of the Establishment must be thrown open as well as the churchyards. It is, of course, impossible that the Church of England should consent to occupy the humiliating and intolerable position of being the only denomination which had no churches or churchyards of its own.

THE ABBE MICHAUD AND THE ANTI-PAPAL MOVEMENT IN PARIS.

The Paris correspondent of the *Guardian* communicates some interesting information relative to the leader of the new anti-Papal movement in Paris. The Abbé Michaud is not "the" vicar of, but "a" vicar "at," the Madeleine, which is precisely synonymous to our saying that the Rev. Mr. So-and-so is "one of the curates at St. George's." The staff of clergy at the Madeleine consists—first, of the newly-appointed curé or rector (in the place of the Abbé Duguerry), M. Le Rebours, a strong Ultramontane, and who was installed (or read in) only on the 2nd inst. Next to him comes M. Pajot, called first vicar, and M. Duclos, called second vicar. The former is very popular in the parish, which would have gladly seen him appointed curé; but hierarchical traditions, and perhaps also the moderation of his opinions, interfered, it is said, with such promotion. There are besides nine others, called simply vicars or curates, of whom M. Michaud is the last but one in the list, having been appointed by the late archbishop in 1860. He was born in 1839, and ordained in 1864, having been originally of the Dominican Order, and associated with the Père Lacordaire. He subsequently, however, entered the ranks of the secular clergy. He is known personally to many of our own leading clergy and laity in England. He has visited Oxford, and possesses the rare advantage (among the French clergy) of understanding English as well as German. He is considered, though young, to be a very well-read man, greatly superior in that respect to the Père Hyacinthe. Of course, as you may suppose, his opinions upon the points in question were not unknown, nor does the step he has taken surprise those who knew him intimately, though it was taken very suddenly at the last. "I preached and communicated," he said to me two days afterwards, "at the Madeleine on the previous Sunday, and now here I am *dans les rues*." His letter, in fact, was sent (like that of Père Hyacinthe) to the *Temps* for publication on Monday evening last, whence it was taken and telegraphed to England, as I announced. The Abbé Michaud knows probably more of the position and doctrines and writings of the English Church and Churchmen than the whole French Episcopacy put together, who are grossly ignorant both of our language and literature, and indeed, of almost everything except their own side of the question. He showed me with great pride and admiration the beautiful Latin copy of our own Prayer-book, inscribed as the gift of one of his most valued English friends. His recognition of the status of the English Church is perfectly frank and sincere. The *Guardian* correspondent expresses himself more than doubtfully as to the chances of M. Michaud finding much support in France.

Another correspondent writes:—

The *Journal des Débats*, which represents the highest culture and most liberal religious thought of France, salutes the bold rebel with a few words of respect; such pious journals as the *Figaro* sneer at his audacity; and the *Univers* pours out a torrent of abuse that might come from the lips of a clever and remarkably religious blackguard. So far the Abbé Michaud is honoured. But it would be a signal mistake to fancy that France will ever be deeply moved by a gospel which includes all the doctrines of Rome except a dogma that has long been practically accepted by the majority of Roman Catholics. Frenchmen do not accept the logic of compromise. In religion as in politics, there are four parties. First come those who so devoutly believe all the doctrines of the Church, that they are not a whit put out by the revelation of a new dogma. Next stand the great mass who care only to make money, to own houses, keep racehorses, and go into society, and who are wholly indifferent about religion. Thirdly come the aggressive sceptics who hate the clergy because the clergy are hostile to democratic rule, and whose detestation of the priestly order prompts them to declare war against the very name of Christianity. Finally, we reach the philosophers, the *savans*, the men of letters, who look with silent disdain upon the strifes into which Dr. Döllinger and the Père Hyacinthe have flung their intellects. These elements do not offer a promising field for the cultivation either of a new religion or of a new heresy. The women, the *bourgeoisie*, the church-goers, are horrified by the audacity of a priest who braves the Holy See; the indifferent classes turn aside with a yawn from any bit of print that threatens to prove religious; the Evangelistical atheists sneer at the smallness of the

Abbé's rebellion, and examine it through the microscope of contempt; and the aristocracy of culture deem it a trivial phenomenon, belonging to a category which they have long since classified and which has wholly lost all scientific interest. The Protestants and the Liberal Roman Catholics do, indeed, applaud such assertions of revolt, and these classes command the highest respect; but numerically they are small, and the Abbé Michaud does not go far enough to please even them. France, as I have said before, is not yet ready for a religious Reformation. She lacks education, she lacks moral earnestness, she lacks the spiritual capacities that formed the right hand of Luther.

INHIBITION OF A CLERGYMAN.—The Rev. W. S. Helps, late curate of Braintree, who was recently inhibited by the Bishop of Rochester from officiating in his diocese, has addressed an appeal to the Archbishop of Canterbury, but his grace replies that he has no power in the case.

THE GOVERNMENT AND THE IRISH EDUCATION QUESTION.—Mr. Gladstone, in reply to the memorial signed by the Bishop and Mayor of Cork on behalf of a meeting of Roman Catholics on the subject of education, says he will make the memorial known to his colleagues, and at present he need do no more than state, that when the Government find themselves able to make any proposal on the subject, it will be framed in accordance with declarations heretofore made by them on various occasions.

THE VALUE OF THE CONSCIENCE CLAUSE.—The following is the fourth rule "which parents are requested to preserve and put up in their houses," issued by the Liscard (near Birkenhead) National School. "Every scholar who attends the day-school is required to attend also on Sundays, or will be excluded from benefit of the clothing club, and other advantages offered by the school. If, for any good and sufficient reason, parents do not wish their children to attend church, it must be fully explained to the minister."

MR. GLADSTONE AND RELIGIOUS EQUALITY.—In reply to a memorial addressed to the Premier from a conference of North-East Lancashire Nonconformists recently held at Accrington, praying for a repeal of Clause 25 of the Education Act of 1870, and for the withdrawal of all State grants from schools under denominational management, Mr. Gladstone's secretary writes:—"Mr. Gladstone desires me to add that he recognises the rules you laid down as his—viz., that vested interests should not stand in the way of reform; that there should be no concurrent endowment; and that there should be no religious inequality."

THE ROMANISTS AND THE PRIME MINISTER.—The *Westminster Gazette* (Roman Catholic paper) is very angry with Mr. Gladstone because he will not submit to Cardinal Cullen's behests. Those who are familiar with what took place at the recent conference of Nonconformists at Manchester will be amused to find the editor of the *Gazette* writing in the following strain:—

Mr. Gladstone has deliberately sacrificed the Catholics of the United Kingdom to the Nonconformists. The revolt of the Nonconformists has intimidated the Government, and led to the suppression of that supreme act of justice, without which the abolition of the Protestant Church Establishment and the Land Bill will avail not a pin's head to the pacification of Ireland. Mr. Gladstone's subserviency to the Nonconformists is not the act of a statesman, but of a political craven; his betrayal of the highest interests of a Catholic people has made Home Rule a possible alternative in Ireland. . . . Let us try the effect of withdrawing the Catholic vote from the Government. Let us allow no opportunity to escape our hands of inflicting a condign punishment on those who have betrayed their pledges and shamefully sacrificed Catholic interests to Nonconformist prejudices.

RELIGIOUS DISABILITIES.—A bill entitled the "Religious Disabilities Abolition Bill," bearing the names of Sir Colman O'Loghlen, Mr. Cogan, Sir John Gray, Mr. O'Neill, and Mr. Matthews, proposes to enact that every subject of Her Majesty may hold the offices of Lord Chancellor of England and Lord-Lieutenant of Ireland without reference to his religious belief. The ecclesiastical patronage of the Lord Chancellor, in the event of the office being held by a person not a member of the Church of England, the bill proposes should be exercised by a person appointed by the Crown or by the Archbishop of Canterbury. Ecclesiastical jurisdiction and trusteeship of Protestant charities belonging to the office of Lord Chancellor are, under the circumstances mentioned, to be exercised by such one of the chief Judges of the Courts of Chancery of Common Law, being a member of the Church of England, as the Crown may appoint. The bill also proposes to repeal the penal clauses of the Catholic Emancipation Act relating to monastic orders, and to enact that dispositions of property for pious uses are not to be void on the ground of being superstitious.

WESLEYANS AND HIGHER EDUCATION.—During last week some important connectional committees have met at the Centenary Hall. A large mixed committee of ministers and laymen spent Thursday and Friday in deliberating upon Methodist higher education, and especially upon its altered relations to the Universities since the repeal of religious tests. Hitherto, the London University has been principally resorted to for an academic degree by the youth of Methodism. The future may not improbably witness an extensive change in this respect. Numerous proposals were discussed, some at considerable length, and the committee adjourned till July, to meet again shortly before conference. Previous to adjournment, however, a commission of six gentlemen was appointed to collect information, and prepare a report, the suggestions to be hereafter submitted to the committee. One of the proposals mooted was to the effect that instead of the two schools at Kingswood and Woodhouse Grove giving an education almost exactly similar, one of them should become a preparatory, and the other an advanced school. A great economy of teaching power might thus be effected.—*Methodist Recorder.*

Religious and Denominational News.

The Rev. Henry Christopherson (not long since a Congregational minister) has announced his intention of resigning the incumbency of Bedford Episcopal Chapel, Bloomsbury. He will probably be succeeded by the Rev. G. B. Porteous, curate of Hanover Church.

THE PROPOSED SUSTENTATION FUND.—The *Congregationalist* announces the indefinite postponeof "the project for creating a Sustentation Pund to supplement the inadequate incomes of a very large number of the ministers of Congregational Churches," and urges its readers to support liberally the scheme of the Rev. W. Guest, of Gravesend, for a college for the education of ministers' daughters.

"FREE CHURCH OF ENGLAND."—The question of the "amalgamation" of the Free Church of England with the Countess of Huntingdon's Connexion was long and anxiously discussed in a preliminary meeting, in the Executive Committee of the Connexion, and in the Council of the Free Church of England, on the 12th and 13th inst., when it was the nearly unanimous opinion of the three meetings that "amalgamation" is impracticable. The most friendly feeling prevailed, and it was determined to act together as far as possible.

WESLEYANS AND THE LAY ELEMENT.—The last Irish Conference appointed a large and influential committee to meet during the year, to consider certain memorials in favour of lay delegation, and to report to the ensuing conference. The committee met in Donegall-square Church, Belfast, on Wednesday last, and the proceedings occupied the entire day. There were twenty-three memorials in all, signed by about 300 persons holding various offices in the Church. The report is a privileged document, and it is presented formally to the conference; but we may say that the committee recommend the matter to the favourable consideration of the conference, as being, in their judgment, practical and expedient.—*Belfast Times.*

BRIGG, LINCOLNSHIRE.—On Tuesday, Feb. 13, the Rev. H. J. Lewis, of Manchester College, was recognised as the pastor of the Congregational Church, Brigg. The services were opened by the Rev. T. Ruston, of Barton, reading the Scriptures and offering prayer; the Rev. W. F. Clarkson, B.A., of Lincoln, gave an address on Congregational principles; the Rev. W. M. Statham, of Hull, asked the usual questions; the Rev. J. P. Gledstone, of Sheffield, offered the prayer; and the Rev. Professor Newth, of Manchester College, gave the charge to his former pupil; and the Rev. D. Loxton, of Sheffield, preached the sermon to the people. The proceedings excited much interest, and the congregation was large.

OPEN-AIR MISSION.—On Wednesday evening the fifteenth annual meeting of the South London Auxiliary of the Open-air Mission was held at the Horns, Kennington, under the presidency of Colonel Beresford, M.P., who warmly advocated the claims of the society. Mr. Joseph Palmer, one of the hon. secretaries, read the report, which stated that each Sunday during the past summer about 100 open-air services were held in South London, and that during the year 88,000 tracts had been distributed. The members were all unpaid. About 35*l.* covered all expenses. The meeting was afterwards addressed by the Rev. Bunnan Cassin, vicar of St. George's, Battersea; the Rev. Alfred Williams, vicar of Kingston-on-Thames; and Mr. John M'Gregor, hon. secretary of the parent society.

BIRKENHEAD.—The annual tea-meeting in connection with the Congregational Church, Oxton-road, was held on Monday, the 12th, in the schoolroom, when there was a large attendance. The reports read were of an encouraging nature, and showed that considerable progress had been made both in the church and congregation during the pastorate of the Rev. F. Barnes, B.A., who has just entered upon his seventh year of labour in this place. Not only is the ordinary income of the church in a far more satisfactory condition, but a larger amount was subscribed last year by the congregation for charitable objects. During the past two years about 1,500*l.* has likewise been subscribed and collected towards the liquidation of the debt of 2,000*l.*, which has for some time been a great burden. The Rev. G. Lord, of Stanley, and the Rev. R. Ashcroft, of Rock Ferry, were present and delivered addresses suitable to the occasion.

GOSPORT.—The United Independent Church of Gosport held their first annual meeting since the settlement of the Rev. W. H. Jellie, as their pastor, on Wednesday last. Mr. Jellie occupied the chair, and alluded to the happy union which had taken place, expressed great satisfaction at the result of their labours, and at the pleasing prospect before them. Statements were presented by officers of the church showing their finances were in a most satisfactory condition, the result being a revenue of 557*l.*, principally through the adoption of the weekly offering system. The pews had all been let, and increasing accommodation was required. A statement by the secretary of the building committee showed the cost of building, including new organ, repairs to minister's house, and allowance to the retiring ministers to be 3,309*l.* Of this sum two-thirds had been given or promised. There are some sixteen evangelistic and benevolent societies connected with the place, and an efficient Sunday-school.

HOME MISSIONARY SOCIETY.—From the *Quarterly Record* of this excellent institution we gather the following:—"During the year which has now closed, the Home Missionary Society, in co-operation with county associations, has sustained an evangelistic and permanent agency of 144 home mission pastors and grantees, with 100 lay evangelists, who preached the Gospel and did other Christian work in upwards of 1,000 villages and hamlets of the rural districts of England and Wales. The agents have occupied 237 mission stations, with 745 chapels and mission-rooms, and had an average attendance of more than 50,000 hearers. This agency has been ably supported by 237 lay voluntary preachers, and 2,500 Sunday-school teachers and Christian visitors, who conducted house-to-house visitation, and taught upwards of 2,000 children in the Sunday-schools. Among the immediate and direct results were the addition of more than 1,000 members to the fellowship of the mission churches; and it cannot be doubted that much good has been done by the visits to 80,000 families, the distribution of 250,000 religious tracts, the sale of 3,000 copies of the Bible, and 120,000 periodicals—such as the *Christian's Penny*, the *Cottager*, the *British Workman*, and the *Band of Hope Review*." We regret to learn that with such enlarged prospects of usefulness, and such increased demands upon its resources, the funds of the society are in so low a state as to oblige the committee to reduce grants and refuse all new applications.

SHIPLEY, NEAR BRADFORD.—On Tuesday, Feb. 13th, Mr. Robert Vaughan, formerly of Airedale College, was ordained as the pastor of the Congregational Church, Shipley, near Bradford. About four and a half years ago, cottage meetings were commenced in this populous district, in which the present pastor, at that time a student, was one of the first to take part, and of which the success was so evident that after a time the Temperance Hall was engaged for public worship, and the present church was opened in December, 1870. During this time the pulpit was frequently occupied by Mr. Vaughan, who, at the close of last year received a unanimous call to the pastorate. The present building, which cost with the land 2,500*l.*, of which 2,000*l.* has already been paid, although the average congregation is only about 200, consists of two stories, the lower one of which is divided off into schoolroom, class-rooms, and vestry; while the upper room is used for public worship, and is neatly and comfortably fitted up for the accommodation of 300 people. In front there is a plot of land adjoining the main road, on which it is intended to erect a large and commodious church. At the services on Tuesday, the Rev. W. C. Shearer, M.A., of Airedale College, asked the questions, which were answered in a very clear, manly, and satisfactory way by Mr. Vaughan. The Rev. J. R. Campbell, M.A., D.D., of Bradford, offered the prayer. The Rev. W. Kingsland, of Bradford, as former pastor of Mr. Vaughan, delivered the charge, from John xviii. 37. The Revs. S. Dyson, of Idle; J. H. J. Taylor, of Bingley, and Henry Martin Stallybrass, formerly of Saltaire, also took part in the service. Tea was provided in the schoolroom, to which about 250 sat down. In the evening the Rev. J. Baldwin Brown, B.A., of London, preached the sermon to the people, from Isaiah xliii. 10. The Revs. W. C. Shearer, M.A.; J. B. Robertson, of Great Horton; W. Houghton, of Allerton; and J. H. Stanley, of Wortley, also took part in the evening service.

THE REV. JOHN DAVIES, OF CARDIFF.—On Wednesday evening, the 8th of February, a number of personal friends bore testimony to the cordial regard and deeply-rooted affection with which the life and labours and character of the Rev. John Davies had inspired them. In accordance with an arrangement of a singularly felicitous and unobtrusive nature, it was the pleasing duty of his more intimate acquaintances to present him with a testimonial, not only as a recognition of his worth as a Christian, and zealous for the cause of God and man, but as an evidence of their appreciation of his labours among them as a citizen, and a warm advocate of civil and religious freedom. We simply lift the veil of privacy to point with pain to the circumstance that Mr. Davies has long been suffering from serious illness, and trust that the sympathy evinced by those who either sanctioned or took an active part in the proceedings of the evening, may have the effect of enabling him the better to bear his sorrows, and that a community of kindly feeling may tend to strengthen those bonds which, in his career, have drawn so many throughout the principality towards him in the holy and peaceful relationship of love. The ceremony of presentation took place at the residence of Mr. Davies, and was quite of a representative character. There were present—the Rev. Mr. Thomas, Liverpool; the Rev. J. Waite, B.A.; the Rev. J. Farr, Cardiff; Captain Rowland, Dr. Edgar Jones, Mr. T. Williams, Goitre, Merthyr Tydvil; Mr. J. Griffiths (Gohebydd); Mr. D. Duncan, editor of *Cardiff Times;* Mr. John Evans, Mr. J. O. Jones, Mr. T. Davies, &c. The presentation was made by Dr. Jones, and consisted of a cheque for 400 guineas. There were upwards of a hundred ministers, four members of Parliament, many justices, baronets, and mayors among the subscribers. Mr. Davies made a very suitable reply, and several gentlemen addressed the meeting, ex-

pressing their high appreciation of the ministerial and public labours of their valued friend.

Correspondence.

THE BURIALS BILL.

To the Editor of the Nonconformist.

DEAR SIR,—Anxious as Nonconformists are to secure Parliamentary recognition of their right, in common with all other citizens, to the national burial-grounds, and thankfully as they acknowledge their obligations to Mr. Osborne Morgan for the introduction of his bill into the House of Commons, many of them have an insuperable objection to that clause in the bill which retains the fees to the ecclesiastical servants of the State, when the duties of the service are performed by Nonconformist ministers.

Should the bill become law, this clause being retained, will not the measure be thereby rendered practically inoperative? Can any Nonconformist minister be expected to consent to act as the lackey of the State-appointed minister, doing the work of the latter that he may secure cash for doing nothing? Will any clergyman of honour receive the fees of a service when another has done the work? Is it, then, with a view to tone down the opposition of ministers in whom the love of lucre overrides all sense of honour, justice, and religion, that this blot is allowed to remain on the bill, and this wrong to be done to Nonconformists? Or is it intended in committee to endeavour to rid the bill of that which will, there is reason to fear, make it practically a nullity?

I am, Sir, yours respectfully,
W. GRIFFITH.

Gerard-street, Derby, Feb. 10, 1872.

[We believe that the object of the clause to which objection is taken in the above letter, is to make it evident that the promoters of the bill wish only to remove a grievance complained of by Nonconformists, without touching the pecuniary interests of the Established clergy. We do *not* think that this provision will render the measure inoperative; and, for this reason among others, that, were Dissenting ministers generally to take the view of our correspondent, they also might lay themselves open to the suggestion that they have as great a "love of lucre" as he, in such harsh terms, charges on the clergy. Apart, however, from all sentiment, we believe that, in most cases, the fees for opening graves and for performing the service are not separated, and that, therefore, to meet our correspondent's view, it would be needful to construct new tables of fees—an addition to his other difficulties from which Mr. Osborne Morgan not unnaturally shrinks.—ED. *Noncon.*]

THE PILGRIMAGE TO LAMBETH.

To the Editor of the Nonconformist.

SIR,—It is reported in your last issue that "three eminent Nonconformist ministers"—whose names are sufficiently familiar to us all—"have been presented to His Grace the Archbishop of Canterbury, by Dr. Stanley, Dean of Westminster."

One of the penalties of greatness or "eminence," in religious communities—for the two are not always synonymous—is that a representative character is attached, often quite gratuitously, to actions which will by no means bear this construction. Let not these gentlemen who have been "presented," or any one, indeed, imagine that they represent the Congregational body when they bow before the throne of "His Grace the Archbishop of Canterbury."

Of course these "eminent ministers" have a perfect right to toady to "his grace the archbishop," or to the first man of any other sect, if they please; but the marvel is that it *should* please them.

The Archbishop of Canterbury owes his position to an institution which we distinctly repudiate—an institution which, whatever its respectability and success, is at once a mighty hindrance to brotherly love among Christians in England, and a mighty engine for the promotion of Popery. If Dr. Tait had not this position he would probably be content, like other gentlemen, to meet Dean Stanley's friends at his (the dean's) own house; and to this there could be no possible objection. But in going to be "presented," these three ministers were introduced, not to Dr. Tait as such, but to "His Grace the Archbishop of Canterbury."

No one, Sir, can wish more heartily than the writer to be on good terms with all true Christians, and indeed with all men, but the only possible way, as we ought to know by this time, is to meet them *always* on terms of perfect equality. There has been far too much flunkeyism on our part, and consequently, the intolerable arrogance of Episcopalians has been fanned and fostered by our own hands.

Let us have no more of it; 'tis sickening, to some of us, at least; detrimental to the interests of true religion, and most injurious to all immediately concerned.

I am, Sir, yours truly,
REWOLF.

London, Feb. 17, 1872.

[The paragraph referred to by our correspondent was copied from the *Record*. That journal may or may not have correctly represented the circumstances of the case, and the public impression which it seems intended to create rests exclusively upon the responsibility of our contemporary.—ED. *Noncon.*]

ELECTORAL POLICY AND NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—Permit me to remark in reference to the letter of Mr. Croft, of Shrewsbury, published in your last issue, that I wrote only of the county in which I dwell, and must repeat what I have already said, that at the next election, whenever it may occur, if we can, with the ballot, succeed in returning two "moderate Liberals" only, the Liberal party will consider they have done great things and conferred a proportionate benefit on the country. The Nonconformist voters, however much they might wish to see returned a candidate pledged to the Manchester Conference Test, will not, I believe, make the taking of that test, but the fact of the candidate being a decided Liberal, and not a Tory, the *sine qua non*. I know nothing about Shrewsbury. I was writing about counties, but I think Shrewsbury has, on Mr. Croft's own showing, done what a crusty old Radical would call disgraced itself.

I have no sympathy whatever with the concluding paragraphs of Mr. Croft's letter. I and many other Nonconformists do not believe in doing evil that good may (possibly) come. We do not believe in such a doctrine of contrarieties. We regard the Liberal party as represented by Mr. Gladstone to be squeezable, and capable of being "educated" up to our views. The Tories are unimpressionable, our unplacable foes, and one of the first things they would do if they succeeded to power would be to make us feel that power. Reaction and repression is the Tory creed, and I am loth to believe that Nonconformists are so unpatriotic as to wish, from feelings of pique, to see their county exposed to the evils of Tory misrule even for an hour.

But the matter does not rest here. You, Sir, have said, and have truly said, in a former number of the *Nonconformist* that Dissenters will never get their grievances redressed under the present Parliament. The House of Commons requires further reformation. True, we have, thanks to an overruling Providence, every prospect of seeing the ballot made law this session, but we want more than that: we want the county franchise lowered to that of the boroughs; we want a redistribution of seats, something in the direction of equal electoral districts—and here permit me to make especial reference to Mr. Walter's remarkable speech last Thursday night on the Ballot—whereby the House will become more popularised, and the present abundant element of aristocracy and professionalism reduced to its proper level. Then, and only then, can we hope to see those principles and objects dear to us as Nonconformists, justly and impartially dealt with.

So satisfied am I on this point, that I would gladly see all those views and reforms we are so anxiously advocating, held in abeyance for the present, and the Liberal party, Nonconformists and all, uniting as one man, and directing their unswerving attention to securing the reform above indicated in the first instance. We *must* get our machinery in good working order before we can hope to turn out a superior article, or even any article at all. And I go further than this. I believe that until we get "another place" responsible to, that is, elected by the nation, our article, even with our improved machinery, will be constantly marred. I see nothing in Mr. Croft's letter to alter my already expressed sentiment, viz.,—that you can hardly lay down "a hard and fast" rule for Nonconformist electoral policy; and I must beg leave to repeat that every case must be judged by its own merits. What is advisable and practicable in one, may be inadvisable and impracticable in another. I venture to predict that in the next election for my country the Nonconformist voters, as a whole, will not think about the Manchester Conference Test—that is, will not make it a *sine quâ non*. I have said my say, and remain,

Sir, yours faithfully,
Feb. 12, 1872. G. E.

MR. GLADSTONE AND CONCURRENT ENDOWMENT.

To the Editor of the Nonconformist.

SIR,—I have read with great interest the reply Mr. Gladstone has given to the chairman of the Accrington Nonconformist Association. It was very refreshing to find the Premier stating in unequivocal language that he does not think "vested interests" should stand in the way of reform, and that he does not approve of "concurrent endowment" nor of "religious inequality." It would, however, be much more satisfactory to Nonconformists if Mr. Gladstone would not only lay down these principles, but show how they are to be applied. Certainly he ought to be in favour of the abolition of State Churches—for none can know better than himself that where a State Church exists there must be "religious inequality."

It is, however, in connection with the second principle the Premier enunciates that I am led to address these lines to you, and I maintain that if Mr. Gladstone does not approve of "concurrent endowment," he ought in consistency to advocate a prompt and extensive amendment of the Elementary Education Act. So long as school boards may assist out of rates, and the Privy Council may aid out of the taxes, schools that teach all kinds of religious dogmas, as far as I can understand it, there must be "concurrent endowment." I do not know how long Mr. Gladstone has entertained the three principles he says are his, but he has sadly failed to recognise them in the Scotch Education Bill, which provides that there shall be school boards in all districts, and that each school board shall have complete control over the religious instruction to be given in the schools it has charge of. The Scotch school board may therefore, at its own option, assist in spreading Roman, Anglican, or Presbyterian doctrine, or, if it thinks well, may teach Mormonism, Hindooism, or any other truth or error; and, if this is not "concurrent endowment," seeing that the schools will be supported by rates and taxes, I am at a loss to know what "concurrent endowment" means.

Mr. Gladstone is a fine man. He has grown very much since he first entered the House of Commons, and having now attained to belief in the three principles he lays down in the letter alluded to, I do not despair that he will ere long sufficiently advance in his political and ecclesiastical education to enable him to proceed to the just and universal application of them.

I am, Sir, yours respectfully,
ALFRED TURNER.

Oakham, Feb. 19, 1872.

CHURCH REFORM OR DISESTABLISHMENT.

To the Editor of the Nonconformist.

SIR,—The accompanying letter was addressed to the editor of the *National Church*, but has not been inserted. It is really painful to witness the tremendous exertions of many in the Church after reform. A fortnight ago, the Evangelicals met to split straws about the "surplice question"; while in a few days a great meeting will be held to do the same in regard to the "Athanasian Creed." In turn Convocation is to discuss in solemn assembly "similar straws" in the way of trifling rubrical alterations. It seems to me, Mr. Editor, that certain words of the Master apply here: Matt. xxiii. 23, "Ye have omitted the law, judgment, mercy, and faith"; again, v. 24, "Ye blind guides which strain at a gnat and swallow a camel."

Yours obediently,
AN EVANGELICAL (LIBERAL)
Feb. 12, 1872. CLERGYMAN.

Dear Sir,—I have received "No. 1" of the *National Church*, which I presume has been sent to all the clergy of the Church of England. Before, however, consenting to become a member of the Church Defence Institution, or a subscriber to its organ, the *National Church*, or even before sanctioning and encouraging its circulation among my parishioners, there are a few points which I feel it my duty to direct your attention to, as the secretary of that institution.

I am all the more emboldened in my adoption of this course, from the fact that I observe on p. 1 of the copy sent me, that the institution is pledged to "support such measures of administrative reform as will in themselves prove the best and most efficient means of Church defence." Again, I observe in a leader (p. 9) that the institution desires to "unite Churchmen without reference to their religious or political opinions in the work of Church defence and adequate Church reform."

Had I not another object in view in writing this letter I might call your attention to this awkward combination, which too clearly brings up the well-worn proverb about the rope of sand; and which seems more or less contradicted by certain indirect sneers at one section of the Church of England, as well as by a distinctly *qualified* admiration (p. 10) of the Thirty-nine Articles.

I do not hesitate to say that I consider those Articles the glory of our Church, not only because in them is the absolute and supreme recognition of the Word of God as our guide in all our Church matters and dogmas, but also because they set forth in explicit and lucid terms those blessed doctrines of Divine and plenary inspiration, of the One all-sufficient Atonement, of justification by faith, of sanctification through grace, of grace before works, &c.; and because they form the impregnable bulwark against the blasphemous doctrines and dangerous deceits of the Church of Rome. So that, as St. Paul gloried in his forty stripes save one as the marks of the Lord Jesus, we, too (but in a higher, nobler, and holier sense), may rejoice that we have thirty-nine towers crowning the battlements of our Church's fortress.

But my intention is not to provoke discussion as to whether the institution is not a partisan organisation of the High-Church section, but to inquire what is meant by "such measures of Church reform *as will in themselves prove the best and most efficient means of Church defence.*" In your leader there is no such qualifying phrase. There the expression is "adequate Church reform." What does that mean? A few years ago an eminent clergyman (known as the "Pope" of the Evangelicals) published a series of mongrel papers on Church reform. Will those papers form the basis of the "adequate Church reform" to be carried out by the institution? Recently the leading journals (Church and secular) have been drowning their readers in deluges of reforms, such as a *new* Convocation, the investiture of all patronage in bishops, the introduction of broader elements into the already broadened services, &c. Are these the measures of "adequate Church reform," intended to bond together lukewarm Churchmen, and to preclude any possible interference on the part of Nonconformists?

In other words, let your trumpet give no uncertain sound. Let us know distinctly how far your institution is prepared to go in the way of "administrative Church reforms." And whether those reforms will be carried out legislatively or through the muddle-muddle of existing Convocation.

1. Is your society prepared to agitate for the reconstruction of the Episcopate, both as to jurisdiction and income—giving the Church a bishop (not a "prince") for every county, with a *fair* annual allowance?

2. Is it ready to advocate the total abolition of deans and chapters as anti-scriptural and burdensome—officials

receiving immonse revenues for doing nothing (except it be mischief in the way of hampering bishops, to whom cathedrals properly belong)?

3. Is it disposed to support a measure for the entire reformation of patronage (both episcopal, government, university, and private), by investing it in the hands of trustees, as recommended by the Rev. M. Hobart Seymour, of Bath; thus sweeping away the loathsome incubus of simony, nepotism, and bribery, beneath which the Church at present groans and travails in pain?

4. Is it willing to substitute for the existing curse of stipendiary curates the wiser and more scriptural system of colleagues and successors; thus stamping with just infamy Mr. Simeon's unjust dictum that no curate should succeed his vicar or rector?

5. Is it inclined to countenance any scheme for the equalisation of all benefices, both as to population and income; thus doing away with the gross injustice of one clergyman having from 800*l.* to 1,000*l.* per annum for looking after 150 people, while his brother in the next parish starves on 40*l.* a year, and 7,000 people?

Are these measures of "adequate and administrative Church reform" to be furthered by the Church Institution? Others, I know, wish this question answered. We do not like the vagueness of the pledge of reform. In these days, the expression "Church reform" is a general one for anything or nothing. It may mean the introduction of Presbyterianism, Romanism, Socinianism, or any other *ism* under the guise of "*administrative reform.*" Therefore, we decline to commit ourselves to "general principles."

It may be retorted, why hold back when archbishops and bishops lead the way? And the reply is simply and ready, that these fathers have so often erred, *and are doing so frequently at the present time,* that we must sift and search for ourselves, unless we wish to experience the truth of the Divine inquiry. What shall happen when when the blind lead the blind? In this there is no disrespect to the prelates of our Church—whose recent escapades in one form and another have filled the inferior clergy with a feeling of uneasiness, and made them cautious where they tread and how.

I shall be glad, therefore, to receive information on the above subject, reserving my right to communicate or comment on the result, either by pamphlet or in the public organs.

Yours truly,
AN EVANGELICAL CLERGYMAN.

Jan. 9, 1872.

WHAT SHALL WE GET FOR OUR SCHOOL-RATES?

To the Editor of the Nonconformist.

SIR,—You inserted a letter of mine giving the results, or rather no results, of the teaching in the Church of England and State-aided schools, as shown by the report of the Committee of Council of Education for the year ending August 31st, 1869.

It may be interesting to your readers to give the similar returns to August 31st, 1870, with which the last issued Blue-book of the Council of Education now furnishes us.

It will be seen that the same woful results are shown by these new revelations of the condition of these clerical schools for the preservation of popular ignorance:—

Schools connected with the National Society, or Church of England, visited on account of annual grants, for the year ending Aug. 31st, 1870	6,382
Children present at examination	1,040,837
Children presented for examination—	
Under ten . . . 344,841	551,531
Over ten . . . 206,692	
Of this million then present there were presented for examination in Standard VI. only	24,019
Of whom there passed—	
In Reading but	22 316
In Writing but	20,112
In Arithmetic	16 287

So that the 6,382 Church schools to which the national purse was contributing could pass scarcely more than 16,000 in all the miserable requirements of Standard VI.

What Standard VI. still was is clearly explained in a note inserted in this last report at page 11, which tells us it is that "of the Revised Code for 1870, and not of the New Code of 1871."

The requirements of Standard VI. of the Revised Code, thus referred to, are shown in the copy of that given at page 33 of the Committee of Council's report, 1869-70. Here they are:—

STANDARD VI.

In Reading—A short ordinary paragraph in a newspaper or other modern narrative.

In Writing—Another short ordinary paragraph in a newspaper, slowly dictated once by a few words at a time.

In Arithmetic—A sum in Practice or Bills of Parcels.

Now, do I use too strong language when I call these 6,382 schools 'delusions and snares—these so-called schools which could only enable 16,287 children to master these wretched beginnings of an education. And these no-results were obtained in schools to which during that year 1,039,525*l.* were contributed, of which the State gave 343,329*l.* and the defrauded children 323,306*l.*, while 317,336*l.* was begged in eleemosynary half-crowns that the children of the wealthiest nation that exists might thus be instructed in ignorance.

Of course these 16,000 bright examples of Church tuition were the elder children, from ten to twelve years of age, or above twelve.

Now, let us see what the Swiss children of Geneva learn at the same age. This is their school course at twelve in these Swiss Democratic schools. I quote the exact words from Mr. Hepworth Dixon's "Switzers," pages 280-1-2:—

Exercises in morals, natural history, the laws of health, and historical events, not to speak of current readings, with an explanation of the use of hyphen, dot, and dash; the subjects in the sixth degree are eight in number, without counting music, exercise, and drill. These eight subjects are severely taught, the lads being twelve years old.

The reading now consists of exercises in intonation and declamation, summaries by voice, and writing; special treatises on history, health, natural history, agriculture (for the country folk), and science, as applied to industry for all; and recitations of poetry and selected bits of prose.

The writing now embraces cursive hand under dictation, models of round hand, copies of public acts, of bills, of letters on business, with specimens in all the styles, big, middling, cursive, and round.

The arithmetic comprises sums in vulgar fractions, in mixed numbers, some ideas of aliquot parts, the metrical system, the rule of three, and application of this rule to interests, discounts, and dividends.

The French embraces lessons on invariable words, the principal exceptions to the rules of concord, the participles, the collective nouns, the main difficulties of French syntax. These are followed by a string of exercises; exercises on the modification which changes in the verb cause the prepositions; on the general principles of composition, on the rules of epistolary correspondence, on common synonyms, on bad grammar, and on slang.

The drawing passes from even lines and curves into the representation of common objects, houses, men, and boats; and the master gives instruction in perspective and in light and shade. Objects are copied and models made. The class of geometry employs itself upon the means of measuring surfaces and bodies, with the art and practice of surveying land. Three hours a week are given to geography, including, first, a detailed study of Switzerland and the adjacent parts of Savoy, Burgundy, and Franche Comté; second, lessons on the form and motion of the earth; third, a general view of the starry heavens. The history consists of courses on national events from 1513 (the first year of the Republic) to 1848 (when the existing system of Confederate Cantons took its form), the constitution of Geneva, and the Federal pact.

An extra subject, that of agriculture, is taught in country schools. A master parts his sixth year into agricultural sessions; in the first of which he gives instruction on the nature of soils, the different kinds of soils, the art of mixing and manuring soil, together with the use and economy of labour; in the second he discourses on agricultural implements, on seeds and dried plants, on various cereals, vines, straw forage, and the like, with hints on noxious plants and animals, on insects, and the general business of a husbandman.

To this large list of subjects must be added singing and gymnastics, brances of primary education which are given in two divisions and in unison with each other. Both are taught with care, and both with reference to active development of the physical and moral powers.

The Swiss evidently do not entertain the idea of our parsons, that the end and aim of education is to educate the children of the people down "to that state of life to which it has pleased God to call them."

Now, one reason for our stirring ourselves as a nation in this matter of universal popular education is that our workers may be raised, by intellectual training, to compete on equal terms with the Swiss and our other rivals.

What sort of equality shall we give to them by paying rates to secure for them the ignorance of our Church schools?

Yours obediently,
W. C. BENNETT.

Greenwich, Feb. 12.

RELIGIOUS EQUALITY IN INDIA.

To the Editor of the Nonconformist.

DEAR SIR,—I have the pleasure to send you by this mail a supplement to the Government *Gazette* for these provinces, containing a brief account of a durbar recently held in Murudabad, and of the address delivered on the occasion by His Honour, Sir Wm. Muir, K.C.S.I., lieutenant-governor of these provinces. The occasion, as stated in the *Gazette*, was a special one, arising out of some religious disturbances which had recently taken place between the Hindoos and the Mahomedans in the province of Rohilkhund, and was, I think, wisely taken advantage of by the Lieutenant-Governor to announce and explain in the most distinct and emphatic terms the great doctrine of religious equality in the eye of the law, of which you are so powerful an advocate; and for this reason I think the address will interest both you and your readers.

His Honour, after distributing a number of rewards to persons who had distinguished themselves by their loyalty and gallantry at Bareilly and Pilibheet, said that the principle on which the Government acted was to afford on the one hand, to every person the fullest liberty to act in accordance with the dictates of his conscience; and, on the other hand, required that everyone should allow his neighbour the same liberty. The East India Company never interfered with the religion of its subjects, and the Crown, in assuming the direct Government of India, had solemnly proclaimed its adhesion to the same policy. Sir William went on to say:—

While avowing a firm reliance on the truth of Christianity, and acknowledging with gratitude the solace of the Christian religion, Her Majesty disclaimed alike the right and the desire to impose her convictions on her subjects; graciously declared that none should be molested or disquieted by reason of their faith or their observances, but that all should enjoy the equal protection of the law; and threatened her royal displeasure against any in authority under her should they interfere with the belief or worship of her subjects.

Such are the principles of the British Government and its officers. We value the Christian faith as our richest treasure; but, doing so, we can the better appreciate the existence of the same attachment in the breasts of both Mahomedan and Hindoo to their respective faiths. We believe in the Old Testament and the Holy Gospel, and we love and prize them as our Sacred Scripture; and so we know the Hindoo loves his Shasters, and the Mahomedan his Koran. And, as we should not ourselves tolerate interference with our own belief, or with our own observances, neither will we permit interference in any shape, or in any degree, with the faith and observances of our subjects.

And thus, the Mussulman, without let or hindrance, performs his azan, and observes his prayers and festivals, his Mohurrum, his fasts, and his pilgrimages; and so also the Hindoo, of whatever sect, celebrates his worship with all its attendant conditions of holy places, fairs, and bathings, in whatever manner he thinks proper. In short, everyone throughout the land is absolutely free to serve God according to the dictates of his conscience.

There is, indeed, one condition, but it is hardly needful to mention it to you; and that is, loyalty to the Government and obedience to the law.

The British Government will not tolerate infringement of the laws of the land, nor disloyalty of action towards itself. It is able, by its great power, to suppress and punish these, and it will suppress them. But to you, both Mussulmans and Hindoos, the caution is superfluous; for I am well assured that you are actuated no otherwise than by a true and loyal spirit towards the British rule.

The other point which I noticed is that, as the Government avoids interference itself, so it insists that no person, sect, or religion shall interfere with the religious liberty of another. None may interpose betwixt the man and his religious convictions, or the manner in which he thinks it right to worship his God; and if any one attempts so to interpose, he is stayed at once by the arm of the law.

There are, indeed, certain ceremonies, which, when performed in public, or on the Queen's highway, by one sect or religion, may under certain circumstances prove disquieting or offensive to the feelings or consciences of another. Such are the Mohurrum nnd the Ram-nowmie, when celebrated with the pomp and circumstance thought befitting to the occasion, to the Mahomedan and the Hindoo respectively. Here, the Government seeks to uphold the custom of the past, and it will continue so to do, on condition that the security and peace of the people are not disturbed.

Unfortunately, as the proceedings of to-day testify, this condition was broken in ,the present year in the cases of Bareilly and Pilibheeo; and the offenders who violated the peace of those cities have met in the due course of law with condign punishment. I might, in consequence, have put an entire stop to those processions on the public roads. Indeed, this course has been recommended to me even by some of your own religion, but the advice does not commend itself either to my feelings or my judgment. I do not wish that any new restrictions on the customs of the past, not absolutely necessary for the peace of the city, should be imposed under my administration upon the citizens of Bareilly. . . . As it is from above alone that peace and goodwill can come, let us evermore beseech the "reconciler of hearts" to put that blessed gift of charity, forbearance, and union in your hearts; so that religious discord and bloodshed be known no more, but in their place, be surely and steadily developed all that is good and virtuous and beneficent.

Sir William Muir is well known throughout India by both Europeans and natives as a consistent and devout Christian and a warm friend to mission work everywhere. He was the original founder of the North India Bible and Tract Societies, and has uniformly in the most open manner given all possible encouragement in his private capacity, by liberal personal contributions, valuable counsel, and genuine sympathy, to every judicious effort to disseminate Christian truth among the people of this land. This fact is well known by both Hindoos and Mahomedans, and it is clearly understood by them that there is nothing in which Sir William Muir would more heartily rejoice than in their genuine conversion to the faith of Christ. Nevertheless they all, I believe, feel the utmost confidence in him as one of their warmest and truest friends, and one of the wisest and best governors ever sent to rule over them. Now, it appears to me that the explanation of this fact is at least partly to be found in his right apprehension and consistent exhibition of the true doctrine of religious equality as expounded in his address and manifested habitually in every department of his public and private conduct.

I have indeed heard one part of Sir William Muir's address objected to by a missionary as conceding too much to the Hindoo and Mahomedan in regard to their feelings towards their respective scriptures, as though it were an admission by him that the Shrastras and Koran were as much entitled to be "loved and prized" by them as the Old Testament and Gospel are by the Christian. But I can see nothing like this in the address. Indeed, it would be directly opposed to the clear and distinct avowal that we Christians "value the Christian faith as our richest treasure." For while we do this, it is plainly impossible that we can regard the Shastras and the Koran in the same light.

But the Hindoo and the Mahomedan do so regard them, and the question is, "Are not their feelings on this subject of religious faith as much entitled to respect as the feelings of a Christian?" And can there be any consistent religious equality where this is not recognised? Moreover, does not the golden rule of our Master—"As ye would that men should do to you, do ye even so to them"—require that all His disciples should cherish the same feelings of respect for the religious convictions and feelings of others as they claim for their own? To say that this rule does not apply to Christians in their religious intercourse with Hindoos and Mahommedans because the former are

right in their belief and the latter wrong, is manifestly to beg the question and to put a stop to all discussion and inquiry by the absurd claim of our own infallibility.

It appears to me that all this is very plain, and I heartily rejoice in its distinct enunciation on so important an occasion by Sir William Muir. I am also of opinion that in proportion as we allow our missionary zeal to lead to any violation of the law in any part of our missionary action, we dishonour our Master and His cause—depart from the method of the apostles, and retard the accomplishment of our object.

Believe me, yours very truly,

A MISSIONARY.

North-west Provinces, India, Dec. 30, 1871.

THE WOMEN'S DRESS ASSOCIATION.

To the Editor of the Nonconformist.

SIR,—Will you kindly grant me a small space in your columns to address a few words to your lady readers respecting an association which has just been formed for the promotion of neatness and economy in dress?

I am sure many amongst them have felt the extravagance of style and material which has, alas! become so general, to be serious in its effects, not only upon the wearers themselves and upon the young, but also upon society at large. Surely no words of mine are needed to point out the numerous evils attendant upon the excessive love of dress existing at present; they are everywhere apparent. But I would earnestly beg Christian women to unite with us in this effort to contend against them by voluntary abstinence from extravagance in dress.

This is promoted by the adoption of rules which, while they leave each full liberty to follow her own taste, require each to engage "to dress moderately, neatly, and becomingly,"—"never to spend more upon dress than can be conscientiously spared for the purpose," "to avoid all exaggerations, however they may be encouraged by the popular fashion," and "to wear no unhealthy style of dress."

As this is an attempt to deal *practically* with a question which has long been felt to be one which called for decided effort on the part of all sensible women, and of Christian women in particular, I trust that it will be numerously supported by such amongst your readers, to many of whom "sailing against the stream" will be no new thing.

Members are admitted upon signing a declaration of obedience to the rules, and the payment of an annual subscription of five shillings; associates, upon merely signing the declaration. Copies of the rules may be obtained of the hon. secretary, Mrs. Fynes, Webber, Chevening, Sevenoaks, Kent. Hoping that many may be induced to join us in this crusade against fashion and folly,

I am, Sir, yours respectfully,

A MEMBER.

Feb. 17.

The people of Knoxville, Tenn., are discovering that the bottom has fallen out of their city. Several times cisterns have disappeared into the depths of the earth, and the prophets of that region are proclaiming that Knoxville stands upon a large cavern, and some fine morning the population will wake up to find that it has disappeared from the face of the earth for ever.

AERIAL NAVIGATION.—A partially successful attempt at aerial navigation was made in Paris on the 2nd inst., by M. Dupuy de Lôme. Notwithstanding that a strong breeze was blowing at the time of ascent, the constructor, with his assistants, succeeded in obtaining for his balloon a deviation across the direction of from 10 deg. to 12 deg.

FUNERAL OF MR. FOREMAN.—A striking ceremony took place in the unconsecrated portion of the Kensal-green Cemetery on Friday, on the occasion of the interment of Mr. Foreman, who had been for forty-five years pastor of Zion Chapel, Hill-street, Dorset-square. The place of worship belongs to the Calvinistic Baptists, among which body the deceased gentleman was evidently a celebrity and a favourite. Scarcely less than a thousand persons could have been gathered round the grave, and the funeral procession consisted of more than fifty carriages. The first part of the ceremony was performed in the little chapel attached to this part of the cemetery, which contained only a small fraction of those anxious to obtain entrance. The service consisted of an address by Mr. Milner, of Keppel-street Chapel, who spoke feelingly of his personal association with the deceased minister, sketching his humble origin, his early conversion, and long years of devotion to the ministry. Mr. Dickerson, of Little Alie-street, Whitechapel, followed with prayer; after which the coffin was borne from the chapel to the grave, where an earnest and stirring address, which had for its subject, "Honest John Foreman," was delivered by Mr. Collins, of Grundisburgh, Suffolk. After this oration, a hymn was sung to the fine old air of Haydn's "Hymn to the Emperor." The whole ceremony, which lasted from one until nearly three o'clock, concluded with a prayer and benediction. It was followed by a tea-meeting in the deceased gentleman's chapel in the evening, where a funeral sermon will also be preached on Sunday.

Imperial Parliament.

HOUSE OF LORDS.

THE COLLIER CASE.

On Thursday Lord STANHOPE moved a vote of censure on the Government for the translation of Sir Robert Collier to the Judicial Committee of the Privy Council. He said that the Government by this act had stretched the power of the Crown, and set aside the intention of Parliament. Lord PORTMAN contended that Lord Stanhope, like Chief Justice Cockburn, was condemning the Government without waiting for its defence. After enlarging upon the merits of Sir Robert Collier, Lord Portman maintained that an act might be blamable, and still not an object for Parliamentary censure, and invited their lordships to endorse his view of the case. Lord SALISBURY could not imagine anything more wholly unfounded than the charge of ignoring the Ministerial defence which Lord Portman had brought against Lord Stanhope. He maintained that the appointment of Sir Robert Collier was a colourable evasion of the law, and adverted to the course taken by the Government in the matter of Ewelme Rectory as the effect of the conception of the respect due to Acts of Parliament. It was necessary to put a stop to conduct which was calculated to destroy the confidence which had formerly existed between the Legislature and the Executive. The Duke of ARGYLL defended the Lord Chancellor's conduct in refusing to explain to Chief Justice Cockburn the motives which had led to the translation of Sir Robert Collier. Speaking of the Chief Justice's remonstrance, he said it was not only a letter of accusation, but it was one of railing accusation, almost of ribald accusation, against the Government, the vocabulary being so rich and spicy, or "sensational," as it is elsewhere called in this correspondence—which is another word for claptrap rubbish. Lord WESTBURY characterised the Duke of Argyll's attack upon Chief Justice Cockburn as indecent. The appointment of Sir Robert Collier under the Act was equivalent to what the Lord Chancellor was familiar with in his court as the fraudulent exercise of a power.

The LORD CHANCELLOR said that the intent of the Act was to provide a court for the speedy hearing of Indian and colonial appeals which were in arrear. All admitted that Sir R. Collier was perfectly fitted to be appointed a member of the Judicial Committee. After noticing in detail the reasons for the Act, and the changes made in it in the other House, he described the applications made to the existing judges of the superior courts to accept seats in the new tribunal. Two refused, owing to the absence of a provision for their clerks, and others appeared to be averse from acceptance. Mr. GLADSTONE then expressed a doubt whether it was desirable to go on hawking about these appointments, and Sir R. Collier, hearing of the difficulty, offered to accept it. Never was there a grosser misapprehension than to call this a colourable qualification, and four out of seven of the equity judges agreed with the Government.

Lord CAIRNS contended that the marrow of this question was whether Sir R. Collier was chosen by the Prime Minister as a member of the Judicial Committee because he was a judge, or whether he was made a judge because he had already been chosen a member of the Judicial Committee. He protested against the doctrines promulgated by the Ministers, and said if he stood alone he should record his protest against them.

Lord GRANVILLE, in reply, asserted that the speech of the Lord Chancellor must have carried conviction into the mind of every unprejudiced person. It was anything but a Conservative policy, constantly to try to damage the Government by votes of censure. He should lament if the vote of censure were carried, not only for the sake of their lordships, but because of its evil example in the future administration of justice.

Lord Stanhope's vote of censure was negatived by 89 non-contents against 87 contents. The result was received with cheers and some laughter.

Their lordships adjourned at twenty-five minutes past twelve.

On Friday the Duke of RICHMOND stated that only 88, and not 89, peers voted for the Government on the previous evening in reference to the appointment of Sir R. Collier, and that therefore the majority was only one instead of two. The Marquis of SALISBURY added—by way of pleasantry—that the correction was of great importance, because each of the noble lords who had been brought home from Italy and elsewhere to vote might think the Government victory due to himself. Lord GRANVILLE, amid laughter, said he would be glad to have the names of the noble lords who had thus been brought home from Italy and elsewhere to vote. The House only sat for half-an-hour.

On Monday night the LORD CHANCELLOR read a letter from Mr. Walpole, stating that he had never asked the assistance of Mr. Beales in removing any difficulties connected with the Hyde Park riots; and the Duke of ARGYLL expressed his regret for any words in his speech on Thursday which might justly have seemed personal to the Lord Chief Justice of England.

In reply to Lord Airlie, Lord HALIFAX explained it was intended to propose the appointment of a joint committee of both Houses to consider the subject of railway amalgamations, and what provisions were necessary for the public protection. The joint committee would lay down principles applicable to future cases; but it would be undesirable that it should enter upon the larger question of the purchase of railways by the State.

ECCLESIASTICAL REFORMS.

Lord SHAFTESBURY reintroduced his Ecclesiastical Courts and Registries Bill and Ecclesiastical Procedure Bill. He said that the House had affirmed the principle of the first bill, which reformed the constitution of the courts. The second bill embodied a clause proposed by Lord Cairns, and adopted by a select committee, which enabled laymen to institute suits in the ecclesiastical courts against clergymen without the permission of the bishop. The suits might be commenced either by the bishop or by three members of the Church, who must be inhabitant householders of the diocese.

The Bishop of PETERBOROUGH, with great warmth, humour, and felicity of illustration, opposed the Procedure Bill, which enabled three members of the Church, who might be the greatest fools in the entire diocese, to prosecute clerks without the bishop having any right of veto. Thus, any three old women in the Channel Islands might prosecute for some minute violation of the rubric a clergyman living within a stone's throw of that House. Such a bill not only degraded the bishops from their functions, but put the clergy into a worse position than any other profession or class of the community. He drew a lively picture of prosecutions instituted by rival Church Union and Church Defence Associations and the perplexity of the clergy. Believing that the clergy ought to be protected against vigilance committees, which under this bill would become the real rulers of the Church, he warned Lord Shaftesbury that he was introducing a remedy far worse than the disease.

The Archbishop of CANTERBURY confessed that he had greatly enjoyed the speech just delivered, but he had not been at all convinced by it. The clause proposed by Lord Cairns had received the assent of himself and the Archbishop of York upon the ground that the laity ought to have the right to take action in cases of violation of discipline unaccompanied by false doctrine.

The Duke of RICHMOND, after the cogent and convincing speech of the Bishop of Peterborough, should vote against the Procedure Bill.

The Bishop of LONDON should have thought that the right rev. prelate might have attained his object without moving the rejection of the bill by proposing its alteration in committee. Personally he looked upon the power conferred upon any three inhabitants of a diocese as being too large, and believed it should be limited to three parishioners living in the parish where the cause of complaint arose. (Hear, hear.)

The LORD CHANCELLOR said that the Church of England was wisely most large in its liberality as to doctrine, and the same circumstance which made it desirable that the Church should not be narrowed into small sects made it absolutely essential that there should be strict uniformity in the worship, because it was often in the power of a clergyman by the introduction into the worship of some shibboleth of doctrine to render attendance unpleasant and even impossible. Believing that in that direction facilities were required, and that they might be obtained from the bill if it were modified, he was not prepared to support the motion for its rejection.

Lord LYTTELTON was unable to support the bill as it stood.

The Earl of SHAFTESBURY, in reply, said that so far from this measure inviting litigation, he believed that its tendency would be one of repression, and that if it were thrown out, laymen would, in sheer despair, endeavour to obtain redress in the criminal courts. He held that every man in the Church of England had the deepest interest in the uniformity of the rites and ceremonies of the Church of England, and the clause providing that the prosecution might be commenced at the instance of any three persons in the diocese had been inserted with a view to divest as far as possible such prosecutions from the element of local jealousy or spite. He really and conscientiously believed that the proposal he had made would tend to promote the best interests of the Church, and that if this bill were thrown out they would find the Church brought into a state of litigation and confusion of which they could form no idea, and which they would all deeply regret.

The Ecclesiastical Courts and Registries Bill was then read a second time.

The House then divided on the question that the Ecclesiastical Procedure Bill be read a second time. The numbers were—

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Not Contents...	...	...	...	24
Majority against the bill			...	—10

The bill was therefore rejected.

Lord DERBY, in asking for returns relative to the number of proprietors of land and houses, took the opportunity of expressing his conviction, which was shared by the Duke of RICHMOND, that the number is enormously underrated. Lord HALIFAX consented to give the information, and described how the returns should be made.

Their lordships adjourned at twenty-five minutes to nine.

Yesterday the Lords read Lord Beauchamp's Burial Grounds Bill a third time, without opposition; but Lord MORLEY intimated that the Government could not regard the passing of such a measure as a final settlement of the question.

HOUSE OF COMMONS.

THE BURIALS BILL.

Last Wednesday being Ash-Wednesday, the House did not meet till two o'clock.

Mr. OSBORNE MORGAN moved the second reading of his Burials Bill, which, with some modifications, is the same measure that he has in two previous sessions submitted to the House. The hon. and learned gentleman said that this being the third year during which he had the honour of raising the question, during which period it had been discussed in almost every detail both in that House and before select committees, he might have been satisfied with simply moving the second reading without a word of comment; and he should have adopted that course if he had not thought it right to remove some misconceptions which prevailed in the minds of others as to the changes he proposed to make in the law on this subject. There was an idea that the bill was an invasion of the vested rights and privileges of the clergy of the Church of England. It was no such thing. The right of burial in the parish burial ground was a civil right, not an ecclesiastical right. It was a right arising out of the necessity of the case. Originally it was a right to be claimed by the laity, not to be enforced by the clergy, but now the case was reversed, and what was intended for the comfort of the laity was become a privilege of the Church. What was claimed by the clergy of the Church of England existed nowhere else. It did not exist in Rome or France. They must go to the South American States—to Chili, for example—to find anything analogous. As the law stood at present, the most deplorable and distressing scenes had occurred in consequence of the refusal of the clergy to bury the remains of Dissenters and unbaptized persons in the parish churches. The member for Salisbury said, "Why not get burial-grounds of your own?" Where was the money to come from? What would the member for South Devon say to having an additional burden of 10,000,000*l.* thrown on the ratepayers in the shape of local taxation? But, apart from the pecuniary consideration, what a reproach to religion if every parish in the kingdom were to be dotted with two burial-grounds, one labelled "Church," and the other "Dissent." Then the hon. member for the University of Cambridge said, "Why not have Dissenters interred in the parish burial-ground without any religious service at all?" He would treat Dissenters like unbaptized persons or *felos de se*. That suggestion cut the ground from his own feet, and left him no *locus standi*. Then it was said that Dissenting preachers might convert the graveyard into places of attack against the Church, and for making political speeches. There was a clause in the bill which provided that the burial service should be conducted in a decent and solemn manner, and should be of no other than a religious character. But what struck him about the objection was that it was founded upon the lowest possible estimate of human nature. Did they really believe that any man would select the one moment in life when even the worst men might be supposed to be actuated by kindlier feelings—the moment which ought to be sacred to

> The tones of love that break
> The stillness of that hour,
> Quelling th' embittered spirits' strife—

as the occasion for hurling a philippic at the head of a political opponent? Did they believe that the Nonconformists were not men? Did they arrogate to the members of their own Church the sole and exclusive possession—he would not say of Christian but—of human feeling? It was impossible that sectarian bigotry could go further than this! Really he was ashamed to pursue the argument further. He trusted he would hear no more of this monstrous objection. If he did he would treat it with the silence it deserved. The only other argument against the bill was that the burial-ground was the property of the Church. That was a purely legal fiction. He expressed a hope that the opposition to this bill would would be conducted in a more straightforward manner than it had been with respect to other bills on the same subject. If such tactics were again pursued as had been followed on previous occasions, he could not help thinking that a grave responsbility would rest upon those who pursued them—the responsibility of casting upon the House the greatest disgrace that could be cast upon a legislative assembly, that it had proved wholly unequal to the work for which it had existed. (Hear, hear.) But that was not all, for upon them would rest the far graver responsibility of keeping open from year to year a question which, in the interests of the country, in the interests of religion, in the interests of the Church of England itself, ought to be settled without a moment's delay, but which could not be settled in any other way but this. Upon them, too, would rest the still graver responsibility of proclaiming the odious doctrine that death, which heals all other differences, shall not heal the difference between Christian and Christian, and that these miserable denominational discussions which, compared to the great truths thrt unite us, are but the shadow of a name, shall be fought out to the bitter end.

Mr. BIRLEY regretted that he was obliged to oppose the bill not only because he sympathised with those who from conscientious scruples could not allow their friends to be buried according to the rites of the Church of England, but because he believed many Churchmen were anxious that men who had departed from the faith of their forefathers should be allowed at least to repose under the same consecrated ground. The matter, however, could not be dealt with on merely superficial grounds; the matter involved the whole of disestablishment. (Hear, hear.) Unquestionably the Dissenters required not only what the hon. member proposed by his bill, but equal rights with the members of the Church of England as regards burial. It was so set forth in the resolution on the subject come to the other day by the Dissenters at Manchester. The proposal that the present evil should be remedied by providing Dissenters burial-places in all parishes where necessary at the expense of the rates had been rejected by the hon. member for Denbigh (Mr. O. Morgan) on account of the cost. But surely that cost would not amount to one-tenth of what he put it at? However, the best plan would be to postpone the whole matter, and include it in the general question of disestablishment, to be brought on by the hon. member for Bradford (Mr. Miall), of whom the hon. member for Denbigh was a faithful follower. He accordingly moved that the bill be read a second time this day six months.

Mr. RAIKES in seconding the amendment said the promoter of the bill not only wanted to make the property of the Church public property, but sought to bring about a state of things under which the Church of England would be the only Church which could not claim for itself an exclusive place of burial. The cost of the separate cemeteries would not, he thought, amount to more than a quarter of a million instead of ten, besides which, it must not be forgotten that cemeteries were usually profitable to those who established them. Last year the hon. member's majority was reduced from 100 to about sixty. There had been five elections since, and four of the members so elected would vote against the hon. member instead of in his favour. Surely this should lead the House to the conclusion that public opinion was not in favour of the hon. member's proposition?

Mr. MONK announced his intention of voting for the second reading of the bill, but did not wish to be regarded as endorsing the whole of its provisions. In committee he would endeavour to get provisions inserted requiring that persons using the parish burial-ground should read either the Church of England service or none at all.

Colonel BARTTELOT opposed the bill.

Mr. MORLEY believed, if they could have a proper security for the character of the religious service which might be performed in the churchyards, that nine out of ten thoughtful men in England would be thankful to have that question settled. That, he was sure, was the feeling of the Nonconformist body generally, who desired to have some religious service at the grave of their deceased friends. He understood that bill to apply to no parish where there was a burying-ground, or where such a burying-ground had been purchased within a certain number of years. That narrowed the operation of the measure exceedingly, and confined it to those places where there were no means of interment except the churchyard. He was convinced that by keeping up this grievance they would not strengthen but would rather weaken the Established Church against the attacks which were likely to be made upon her. He had a letter from a Wesleyan minister at Gravesend stating that the daughter of a member of his denomination, who died at the age of eighteen, was refused burial by the parish clergyman because she had not been baptized in the Established Church. When there were no other facilities for the burial of the dead in such case, he said that constituted a great grievance. He would, therefore, vote for the second reading of that bill, and should be very glad to consider with hon. gentlemen opposite as to any fair compromise which would secure to Nonconformists that right to which as Englishmen they were distinctly entitled.

Mr. MOWBRAY was very pleased to hear from the hon. member for Bristol—than whom there was no abler or more candid member of the Noconformist body—the expression of a desire to have that question fairly settled; and if he himself saw any hope of its being so settled by that bill, or by an amicable arrangement such as the hon. gentlemen had suggested, he should not wish to oppose the second reading. The hon. member for Bristol last year said that what he wanted was a fair Burials Bill. Churchmen desired that also; but, to be fair, the bill must have relation to both sides of the question, and should recognise the rights alike of Churchmen and of Dissenters. If the bill embodied the amendments suggested by the hon. member for Gloucester (Mr. Monk), they might not object to it; but that measure ignored the rights of the Church of England. This was, he believed, the eleventh year in which that had been made a Parliamentary question, first in the hands of Sir M. Peto, and then in the hands of the hon. and learned member for Denbighshire; and the basis of a settlement was recommended by a committee which sat in 1862, and of which the present head of the Government was an active member. The recommendation of that committee was that there should be interment for all parishioners in the parish churchyard, but that if there was to be a religious service there it should be the service of the Established Church. That basis of a settlement had, however, been rejected. As long as the Nonconformists insisted that there should be a service in the churchyards, which might not be the service of the Church of England, they might expect to meet the determined resistance of that (the Opposition) side of the House. There was no royal warrant that would open the churchyards of the Established Church to Nonconformist ministers, Roman Catholic priests, or Mormon elders. ("Hear, hear," and a laugh.)

Mr. HINDE PALMER said that last session a right rev. prelate stated that the grievance the Dissenters laboured under was one of a most serious kind, being compelled to have the service of the Church of England performed over deceased members of their congregations. But what was the remedy for that? Why, that they must dispense altogether with any religious service if they were to have the use of the churchyards, because it was said it would interfere with the principle of an Established Church if they were allowed to perform their own service there. That was scarcely a sufficient reason for denying to their fellow-countrymen the right of having their own service performed at the grave of their own dead; and the Nonconformists thought it very hard that this privilege should be withheld from them. The whole contest between them was now narrowed to this—whether there should be no service at all, or whether there should be a religious service under such rules and restrictions as would prevent the wounding of anybody's scruples. A Dissenting minister, a constituent of his, had written to him stating that a child belonging to the Methodist body had died, and that before it died the recognised minister of that denomination baptized it, but its burial was refused by the clergymen unless it was interred without any service whatever, and the parents were obliged to submit to its being buried like a person who had committed *felo de se*. He should support the second reading of the bill, and in committee propose amendments to secure proper decorum at any funeral service in the churchyard.

Mr. BERESFORD HOPE said that until the hon. members for Bristol and Leeds (Mr. Morley and Mr. Baines), who were looked up to in that House as the spokesmen of conscientious and conciliatory Dissent—until they got up and disclaimed the authority of that conference at Manchester, it was idle to say that this bill was not the first step to the concession of the church as well as the churchyard for the burial service. Let them open the church to the performance of all services in connection with an interment, and where would they pull up? "Equality in the marriage law"—which he supposed meant the use of the church for marriages according to Nonconformist forms—would follow; nor would they stop there. The Manchester conference was but the pioneer of the movement—the pilot balloon thrown up by its leaders. The hon. member for Bradford—not the right hon. member for Bradford, there was a marked distinction between the two—("Hear, hear" and a laugh)—then came forward with his demand for the disestablishment of the Church. Putting two and two together, he inferred that Churchmen after being disestablished were not to go out with undisturbed possession of their own property, the old parish churches and the new district churches. In short, the Church of England, because she was very powerful, and enlisted the love and sympathy of so very large a portion of the people of this country, was not to be allowed the same privileges as the Church of the minority in Ireland enjoyed when disestablished. He felt compelled to take a slight leap into futurity, because in the face of the preposterous claims advanced by the Manchester conference, it was absurd to treat that question as if it were all contained within the four corners of the bill. What was offered in the measure which came down from another place last year, and which was now again before that other Assembly, met all the reasonable requirements of their opponents on this subject. Churchmen did not wish to interfere with any religious service that might be performed either in the house or at the place of worship of a deceased Dissenter—(a laugh)—and they were ready to offer facilities for the acquisition of land in parishes for interments with any forms that did not contravene the primary laws of decency and good order. As to clergymen who declined to read the burial service over those who had received Dissenting baptism, he thought such clergymen did not understand the laws of the Church. (Hear, hear.) But the remedy for that was not to be sought in that House, nor in the present bill. The Church—as was shown by the events of this week—could grapple by its own legislative capacity with grievances of that kind. He warned hon. gentlemen that if they forced the Church into a political agitation they would kindle such a flame in the land as neither they nor their children would be able to quench. He should regard such a contingency as a grave misfortune to the State, and still more to religion itself. Any religious body throwing itself into a political agitation, except under an extreme political necessity, was, he thought, oblivious of its duty; but cases might occur in which it would be its paramount duty to assume such an attitude. The Dissenters had done that without an adequate justification. The late conference at Manchester was an example of it, and was already producing sufficient confusion throughout the country. The Church of England was a larger and more powerful body than the Nonconformists, and let it be put in a position to feel that it was sorely aggrieved by the action of the State, force it to unite as one man to resist the State and place its claims before that House, and they would at once set up a condition of antagonism that would tend to disturb the best relations of amity between citizens which all desired to maintain. He trusted that such a contingency would never arise, and he would do all in his power to avert it; but there was one thing

which Churchmen would not yield to their opponents, and that was the right to hold alien services in their churches and churchyards. (Hear, hear.)

Mr. MIALL said he had not intended to take part in the debate, but after the pointed allusions which had been made to him by the hon. member for Cambridge, he hoped the House would allow him to make a few remarks. He had never spoken on the question before the House since he had had a seat in Parliament. Indeed, he had taken no great interest in it, save in as far as it branched out of a much more important question in which he did take a deep interest. (Cheers and counter cheers.) He now wished to state his views in language that would be intelligible both to friends and foes. In the bill before the House, Dissenters simply claimed a right—they did not ask for any concession. The House had been listening that morning to a great deal of speaking pervaded by an air—he supposed an unconscious air—of assumed superiority of Churchmen over Dissenters, in their relation to national institutions. "You talk of *our* churches and *our* churchyards. They are no more yours than they are ours." These churches and churchyards were not the property of a sect, but of the nation; and it was not to be permitted that Churchmen should appropriate that property as exclusively their own, and lord it over Dissenters as if they were inferior to themselves in their position and rights in their relation to it. All they asked by the bill was that they should be allowed to exercise their common rights as citizens and parishioners with regard to the churchyards, which belonged to the nation. (Hear, hear.) He thought it far better that the battle should be fought out on this principle. Two compromises had been offered them—the one that they might, if they liked, be buried in the churchyards, but that if they chose to be buried in them they must be content with the burial of a dog, without any service being performed over their graves; or else, if they could not bring themselves to accept that great concession, then that they might have provided for them at the public cost a separate place of burial, as though they were unfit, even when dead, to be placed beside the members of the Church of England. All he desired to say was that he was disposed to accept of no compromise which would get rid of the rights of the Nonconformists as citizens and as parishioners to share in all the advantages afforded by churchyards. (Hear, hear.)

Mr. STARKIE opposed the bill.

Mr. WALTER, in voting for the second reading of the bill, should do so with some hesitation, because one did not quite know with whom one was treating in this matter. This bill might be described as a treaty of a very moderate kind entered into by Churchuen with the Nonconformist bodies for a definite purpose, and if they were dealing with the hon. member for Bristol, who spoke on the subject in a most conciliatory manner and, with much common sense, he was quite sure that all Churchmen of moderate views would have no difficulty in arriving at a friendly and satisfactory settlement of the question. (Hear, hear). But the hon. member for Bradford had preferred an indictment against the Established Church generally, and had brought in a bill against her for consequential damages. ("Hear, hear," and a laugh.) All understood the meaning of the hon. member perfectly; there was no disguise about it whatever, and therefore, although he supported the principle of this measure, he was not surprised that the hon. member for the University of Cambridge and hon. members generally felt great embarrasment in dealing with this question, however anxious they might be to see it amicably and satisfactorily settled. It was no use attempting to conceal the real state of the case; it was clearly a matter of some consequence to Churchmen—if they were to look forward to the disestablishment of the Church, which the hon. member for Bradford had in view—that they should not give the Dissenters greater vantage ground than they already possessed with regard to the buildings and churchyards which at present were the property of the Establishment. (Hear, hear.) No doubt the hon. member had ready a plan cut and dried for dealing with the churchyards on the principle carried out in the disestablishment of the Irish Church or otherwise, and it was of the greatest consequence to Churchmen to know what the views of Dissenters on the subject were, and in what position they would stand, in the event of the disestablishment of the Church of England, if the Dissenters were allowed to obtain a footing in the churchyards. Happily, however, this matter was beside the question, and he would rather put it to hon. members opposite whether, when they had come so nearly to the point as to admit that it was right and just, and indeed absolutely necessary that Dissenters who, for their own reasons, were not in a position to have the Church services read over them, should be buried in the churchyards where their forefathers were buried, they could not go one step further and agree to some short form of prayer being used over them. He did not think that any hon. member of that House, considering the matter quietly and calmly, would think it any great scandal to religion or any outrage to the Church if the friends of Dissenters who were buried in churchyards were allowed to repeat over their graves the Lord's Prayer or some short form of religious service which might be suitable to the occasion. Of course they knew that there were some religious bodies who were in the habit of making funerals the occasions for delivering long orations, a practice which was not quite in accordance with the notions of Churchmen. He had been told the other day of a case in which a most distinguished member of the Nonconformist body, a man of great eminence and possessed of great oratorical power, had delivered an address, which lasted half an hour, over the grave of his deceased friend, in which, having eulogised his virtues, no doubt very properly, he took the occasion to refer to family matters in a manner which, in the opinion of his friends who were standing by, was by no means consistent with good taste and decorum. This was the kind of thing to which the hon. member for Bristol alluded, and no doubt the adoption of such a course by Dissenters in a churchyard would be very grating to the feelings of Churchmen, who did not wish to see their churchyard used in such a manner. But when objections were raised against the use of any short form of prayer whatever, however simple it might be, over the body of a Dissenter which was buried in a churchyard, it recalled the scene in *Hamlet* where the priest allows Ophelia's funeral procession to come into the churchyard, but forbids anything further being done. To that scene might be compared the case of the young woman who died unbaptized at Gravesend at the age of eighteen, over whose body the clergyman refused to permit the simplest form of prayer to be uttered. Doubtless, the sentiments in the breasts of her relations on that occasion would be well expressed in the language of Laertes in the scene to which he had referred:—

> Lay her i' the earth;
> And from her fair and unpolluted flesh
> May violets spring! I tell thee, churlish priest,
> A minist'ring angel shall my sister be
> When thou liest howling.

(Hear, hear.) That would be the feeling aroused in the minds not merely of Dissenters, but of all religious men, were some form of prayer not to be permitted to be used over the body of a Dissenter buried in a churchyard. (Hear.) He thought that this was a point which might well be settled in committee by those who were really anxious to bring this controversy to an amicable termination.

Mr. CAWLEY should offer to the bill in its present form his most uncompromising opposition.

Mr. M'ARTHUR believed that this bill was approved by a large majority of the people of England. It afforded ample security against any indecorous and improper ceremony being performed in the churchyards, and the assumption on the part of those who opposed this measure that offensive services would be performed was most gratuitous. If the measure were accepted it would tend to remove many of the differences that now existed between the Established Church and the Nonconformists.

Mr. CUBITT said he held in his hand a copy of a public notice which had been issued by the committee of management of the Northampton General Cemetery Company, which was to the effect that no funeral attended by a procession, nor any funeral which from any circumstance was likely to attract a large concourse of people, should be permitted from the date of the notice in the cemetery on a Sunday. And yet it was sought by this bill to deny to each parish the power that was possessed by the Cemetery Company of Northampton. (Hear, hear.) He believed that the bill contained the elements of a compromise which might be accepted, and this could be arrived at by making the provisions for giving burial-grounds to Dissenters compulsory.

Mr. F. S. POWELL (the new member for North-west Yorkshire) should have been pleased to have supported a measure which would have remedied any grievance under which the Dissenters suffered. Before many weeks were over another measure would probably be introduced into the House which would give hon. members an opportunity of settling this matter upon a better basis than was afforded by this bill. He repudiated the suggestion of hon. members opposite that members of the Church of England were desirous of seeing Dissenters buried like dogs, and he denied that the reading of the Church of England service over the body of a Dissenter ought to be described in such terms. It was the practice of many Dissenters in the northern province of Great Britain to conduct their funeral service in the house, and such a practice, being voluntarily adopted in Scotland, could not justly be described as the "burial of a dog." If the bill became law there would be no authority to decide what was a religious and what an irreligious service. It was surely the duty of its promoters to define its objects in unmistakable terms, and to devise machinery by which they could be carried out. Like the hon. member for Bradford, the spokesman of the Nonconformists, he cared less for the bill than what lay beyond it; and he regretted the tone which the hon. gentleman had imported into the controversy, conjuring up from every grave the spectre of religious strife. He opposed the bill as a step towards the disestablishment and disendowment of the Church of England.

Mr. O. MORGAN, in reply, wished sincerely to thank the hon. member for Berkshire for the speech he had delivered. While willing to accept any reasonable suggestions for the improvement of the bill reconcilable with its principle, he did not desire to catch votes through any misapprehension, and he could not accept the proposal to authorise interments without a religious service, which would simply be a perpetuation of the Nonconformist grievance. As for the proposal of 1862, Parliament had got a long way ahead since then. Church-rates and University Tests had been abolished, and for this last badge of intolerance there was less to be said than for almost any other ecclesiastical inequality.

The House then divided, when there appeared—

For the amendment	...	...	108
Against it ...	...	...	179
Majority ...	...	...	——71

The bill was accordingly read a second time.

The Registration of Borough Voters Bill was read a second time. Mr. T. CHAMBERS brought in a bill to regulate Sunday trading in the metropolis, and the House adjourned at twenty-five minutes past five o'clock.

On Friday, in answer to a question from Mr. Stacpoole relative to the establishment of a royal residence in Ireland, Mr. GLADSTONE said that the Government had been prevented from coming to any decision by a circumstance over which they had no control (presumably the illness of the Prince of Wales). It was still under consideration, and he looked forward to a period when he might be able to announce the result.

THE EDUCATION ACT.

In answer to questions put by Mr. Dixon, Mr. W. E. FORSTER said:—

School boards have been formed in 88 boroughs in England and 11 boroughs in Wales; and as regards parishes not boroughs in 120 in England and 125 in Wales. There are 224 municipal boroughs and about 14,800 parishes not boroughs in the kingdom; so that, taking together England and Wales, there are 99 out of 244 boroughs and 245 out of 14,800 parishes in which the compulsory formation of school boards has been anticipated by local action. If, instead of the numbers of boroughs and parishes, we take the population, I find that the population of these 99 boroughs in which there are school boards is about 5,200,000, while the population of the 125 boroughs in which there are no school boards is only about 1,200,000. (Hear, hear.) Again, while the total population of the 18,000 parishes not boroughs is about 13,000,000, the population of the 245 in which there are school boards is more than 1,100,000. The average population of these 245 parishes is about 4,550, while the average of the large number of others is only 820. The fact is, the larger the school district the larger in all probability the school deficiency, and therefore the greater the difficulty of its provision without the assistance of the rates. The inhabitants of a large borough, or of a populous manufacturing village, seeing that a rate is inevitable, ask for it at once, while in a small rural parish there is a hope and an effort to avoid a rate by voluntary subscription. Adding the metropolis, which, as the House is aware, is under a school board by the Act, the total population in England and Wales already under school boards is 9,540,887, or about three-sevenths of the population of England, and about one-third of the population of Wales. This difference between England and Wales is not because school boards are less popular in Wales—the contrary is the fact; but because in Wales the agricultural families bear a large proportion to the towns. I must take this opportunity to state another fact which will interest all those members who are watching the experiment of compulsory attendance. The school boards of London, Liverpool, Manchester, Bristol, and of almost all the large towns, and of several of the smaller districts, have bravely grappled with this difficulty, and bye-laws for compulsory attendance have been already passed by 118 school boards, having within their districts a population of about 8,000,000, more than one-third of the population of the kingdom. (Hear, hear.) My hon. friend asks me in how many school districts, where there are no school boards, there is educational deficiency. To this question I can give him no definite answer to-day, although I hope to be able to do so in a few weeks. The reason is that the educational survey of the country is not yet quite completed, and I think hon. members will not be surprised at this statement when they remember that this survey has to be made over more than 15,000 districts, and that our officers have not only to ascertain the number of schools and children, but whether these schools are, or are not, efficient and suitable, and—a most difficult question—whether parishes should or should not be grouped together. Our reports are, however, now quickly coming in, and we shall, I hope, very soon begin to compel the supply of that school accommodation which may be proved to be deficient in the other half. As yet we have issued no orders for school boards except under Section 12 of the Act, but before the end of next month we expect to begin to issue our notices of deficiency of school accommodation under Section 9.

The number of schools to which building grants have been made since August 1, 1870, is 999, and the amount of such grants is 168,131*l.*; of these 948 are denominational schools, with an amount of 160,850*l.* When I say that these grants have been made I do not mean that they have been paid, but that the proposals of the managers have been accepted, and that payment is promised on the buildings being completed. There are still 1,901 applications in progress; of these 1,287 have been approved by the office, subject to the fulfilment of conditions as regards plans and other details. There remain 614 which have not reached the stage of approval or disapproval, chiefly because their promoters have not given the necessary information. The number of applications which have been refused is 243, and 194 have been withdrawn. My hon. friend asks me the estimated amount of grants still to be made. No money, as I have stated, is actually paid until we have a certificate of the completion of the building. It is possible that of the 999 schools for which we have promised payment on completion some will not be actually built. It is probable that this will be the case with a still larger proportion of the 1,287

which we have approved; and I expect to hear nothing more of a large number of the remaining 614. Taking into account all these probable deductions and estimates, the grants still to promise at 168*l.* each, the average of the 999 already promised, I think I shall make an outside guess if I estimate the total building grants to be paid in respect of applications since the passing of the Act at about 400,000*l.*, to about 2,400 schools; and, taking a rough average, providing school accommodation for about 400,000 children. This 460,000*l.* may appear a large sum out of the taxes, but it must be remembered that it will be a much larger saving to the rates. (Hear, hear.) We find, taking the average of the last four years, that the Parliamentary grant is slightly less than one-fifth of the total cost of building a school. We shall therefore, if my estimate be correct, finish up our building grant system by a grant of 400,000*l.*, to which private individuals will have subscribed 1,600,000*l.*, and we shall have provided schools for 400,000 children, which, without this grant and this voluntary subscription, would have required an outlay of 2,000,000*l.* out of the local rates. (Hear, hear.)

THE BALLOT BILL.

The rejection of the Ballot Bill—the second reading of which was proposed by Mr. FORSTER—was moved by Mr. LIDDELL, who described secret voting as entirely antagonistic to the habits, manners, and customs, as well as to the highest qualities of the British nation. Colonel BARTTELOT at once admitted frankly that there was no chance that the House of Commons would reject the bill; but, diverging a little from the main topic of discussion, excited the cheers of his friends by reference to the Conservative successes in East Surrey and North-west Yorkshire; to the scandal which he alleged had attached to some recent appointments of the Government; to the connection between Mr. Miall and the disestablishment of the Church, Mr. Dixon and the Education Bill, and the influence of the Roman Catholic hierarchy in Ireland. Mr. DOWSE, the Attorney-General for Ireland, and Captain NOLAN rose together; but the latter, being a new member, got the ear of the House, and in a somewhat florid manner dwelt upon the perils, pains, and anxieties under which the farmers of the west of Ireland exercised their franchise. Mr. Dowse's speech was characterised by a good deal of his habitual humour, but was more argumentative in manner than any that he has previously delivered.

Mr. WALTER regarded the ballot as the commencement of a new Reform Bill, and with household suffrage and the ballot it would be impossible to resist the disfranchisement of all small boroughs and the enfranchisement of county householders. To enforce this argument Mr. Walter went in detail into the circumstances of the agricultural boroughs, and being prepared to make these concessions, he feared the Government would be content with keeping its word to the Radicals about the ballot, and would not trouble itself with the just and necessary reforms flowing from it.

The debate was continued in a very thin house—Mr. HUTTON supporting the bill from the Conservative side. But when a Conservative member tried to count out the House at least a hundred members presented themselves to the Speaker's eye. About half-past ten o'clock there was no one to say any more on either side; and a division was taken with this result—

For the second reading	109
Against	51
Majority	—58

The announcement of the numbers was received with loud cheers from the Ministerial benches.

The Corrupt Practices Bill was read a second time, after a protest from Colonel BARTTELOT and others, who hinted that the thinness of the late division was explained by the fact that a large number of members were listening to the debate in the House of Lords, and were not prepared for so early a termination of the debate.

Sir M. BEACH gave notice that he should move the reference of the two bills to the same committee.

REGULATION OF THE PARKS.

The proposal to go into committee on the Public Parks and Gardens Bill, Mr. HARCOURT vehemently condemned as "Algerine legislation"; it was a piece of political ingratitude to the people, who a few years ago were "flesh and blood," and were now "roughs"; and it would be a shorter cut to the same end if the Habeas Corpus were suspended, and the parks made "a proclaimed district." Mr. AYRTON defended the bill, repeating that it contained powers no more stringent than were possessed already by corporations and private owners, and offering to consider any amendments fairly urged in committee. On the suggestion of Mr. RYLANDS, the motion for adjournment was withdrawn, and the bill was committed *pro formâ*.

Mr. KNATCHBULL-HUGESSEN brought in a bill to prevent and punish criminal outrages upon natives of the islands in the Pacific Ocean.

The committee on Indian Finance was reappointed on the motion of Mr. AYRTON, and the House adjourned at five minutes before twelve.

On Friday, in answer to a question from Mr. Disraeli, Mr. GLADSTONE said he had learnt from General Schenck, through Lord Granville, that the answer of the Washington Government to our "friendly communication" could hardly arrive before the 1st of March.

THE CHINESE COOLIE TRAFFIC.

On the motion for going into supply, the attention of the House was called to the atrocities of the Chinese Coolie traffic by Mr. R. FOWLER, who dwelt chiefly on the cruelties practised on the coolies exported from Macao to Chili and Peru. Mr. T. HUGHES, who followed him, strongly condemned the countenance given by the Colonial Office to the Hong Kong gambling-houses. Mr. Eastwick, Sir C. Wingfield, Mr. M'Arthur, and Mr. Gilpin also insisted on the necessity of some steps being taken to put an end to the horrors of this new species of slave-trade. Lord ENFIELD explained the steps taken by the Government to induce the Portuguese Government to put a stop to the traffic, and expressed a hope that their remonstrances would produce a salutary effect. Mr. KNATCHBULL-HUGESSEN assured the House that the Colonial Office would lose no opportunity of interposing for the same purpose.

The next subject before the House was the state of the Jury Laws and the consequent grievances of jurors, both as to unequal attendance and remuneration, which were stated by Mr. LOPES. The Solicitor-General promised a bill on the subject.

The House then passed to naval affairs, and Sir J. HAY elicited from Mr. GOSCHEN a statement as to the condition of our wooden ironclads.

The Reformatory and Industrial Schools Bill and the Public Prosecutors Bill were read a second time, the second after a little discussion.

THE PUBLIC HEATH.

The new Public Health Bill was then brought in by Mr. STANSFELD. He stated that it was purely a sanitary measure, framed on the recommendations of commissions which had sat upon the subject. The bill would be more of a compulsory than a permissive character, and the powers mostly placed in the hands of local sanitary commissioners. After a few words from Sir C. Adderley and other hon. members, the House rose at ten minutes past one o'clock.

THE AMERICAN "CASE."

On Monday Mr. DISRAELI asked Mr. Gladstone if it was true that the American case was in possession of the Government about the middle of December, and that within forty-eight hours after the first copy of it was transmitted to the Government a sufficient number of copies were forwarded for the use of the Cabinet. Under the circumstances he thought it would be very interesting to the country if Mr. Gladstone would more precisely inform the House as to the time and as to the circumstances under which the American case was first brought before Her Majesty's Government.

Mr. GLADSTONE admitted that such a statement would, no doubt, be very interesting, but it would be also convenient if, with respect to a question of this kind, involving dates, numbers, and the time of receiving documents, some notice were given. If Mr. Disraeli would have the kindness, in compliance with the ordinary usage, to give the customary notice, he would take care that the best information the Government possesses on the subject should be given to him.

In answer to Mr. Bernal Osborne, Mr. GLADSTONE said that the Government had come to no decision as to any special recognition of the services of Lord Mayo, but the Duke of Argyll would consider the subject. He also stated that he wrote the letter to the correspondent of the *New York World* which was published on Friday in the newspapers.

THE COLLIER CASE.—THE VOTE OF CENSURE.

Mr. CROSS moved a vote of censure on the Government for the way in which they had achieved the promotion of Sir Robert Collier to a seat on the Judicial Committee of the Privy Council, which he characterised as a direct violation of the intention of the Act of Parliament and of evil example in the administration of judicial patronage. He did not dispute the fitness of Sir Robert Collier, nor the actual legality of his appointment. But whereas everybody believed the act to provide a safeguard for the qualifications and judicial experience of the persons promoted, without which Parliament would not have passed the act, the Government had broken faith with Parliament by doing away with that safeguard. Mr. GOLDNEY seconded the motion.

Sir ROUNDELL PALMER moved as an amendment, that the House sees no just cause for censure in the appointment. He denied that the Government had violated an Act of Parliament in its substance or letter, broken faith with Parliament or violated a public engagement with the country, improperly exercised legal powers for some purpose which, having regard to all the circumstances of the case, was a wrong purpose, or had appointed an unfit and incompetent person—in any of which cases there might have been sufficient grounds for a Parliamentary censure. The question was a question of substance, and cobwebs and refinements could not be substituted for the substance of the case. The real question was—Had Her Majesty power to make Sir R. Collier a judge of the Common Pleas? Was he fit? Did Her Majesty make him a judge of the Common Pleas? When judge of the Common Pleas, was he qualified to go to the Privy Council? Answering these queries in the affirmative, he contended the whole process was substantially right, because the end aimed at was right and the means used were legal.

Mr. GOLDSMID seconded the amendment, and Mr. S. HILL spoke in favour of the motion.

(*Continued on Page* 200.)

Postscript.

Wednesday, Feb. 21, 1872.

THE SCOTCH EDUCATION BILL.

The Central Nonconformist Committee of Birmingham have issued a circular, dated Feb. 21st, the main portion of which is as follows:—"In the Scotch Education Bill, which was submitted to the House of Commons by the Lord Advocate last Monday week, the Government again proposes to violate the principles of religious equality, and to use the revenues of the empire for the maintenance of sectarian teaching. Under the proposed bill, the school boards of Scotland, which will receive large grants from the Imperial Exchequer, are enabled, should they determine to do it, to introduce into the public schools of Scotland the most intense and definite forms of theological instruction. There can be little doubt that, should the bill pass in its present form, the Calvinistic and Presbyterian faith will be taught in nearly all the schools under the management of school boards in Scotland—schools which are to be maintained, not merely by the fees of parents and local rates, but by annual Parliamentary grants. The House of Commons, under the bill will be called upon to endow a Calvinistic theology and the Presbyterian theory of ecclesiastical polity. The bill also explicity provides for the support, by Parliamentary grants, of denominational schools, under private and irresponsible management, even though these schools may be established after the bill has become law. Additional Roman Catholic schools, which, with singular felicity and accuracy, Archbishop Manning recently described as 'the porch of the temple,' will be established in the great towns of Scotland, and will receive aid from the annual Parliamentary vote for education. The bill also appears to enable school boards to pay out of the local rates the fees of children attending denominational schools. Notwithstanding the violent controversy produced in England by Clause 25 of the Elementary Education Act of 1870, the Government have asked the House of Commons to introduce a similar clause into the Education Bill for Scotland. It is impossible for Nonconformists to regard this proposal as being anything else than a deliberate declaration on the part of the Ministry that they have determined to disregard and defy the protests of those of their supporters who have complained of the policy of using the rates for the maintenance of sectarian religious instruction. The Act, it may be replied, provides that the Parliamentary grants shall not be made for or in respect of "instruction in religious subjects." The grant, however, will support the school as a school, and the mere declaration that it is not given for instruction in religious subjects, does not alter the fact that schools in which denominational teaching is given will be largely supported by Imperial funds. A conscience clause again appears in an education bill, but public money ought not to be given to schools which require a conscience clause at all. The importance of the Scotch measure is increased by the fact that it prepares the way for Irish legislation. The bill of the Lord Advocate is more sectarian than even the English bill itself, and if its provisions should be extended to Ireland, the education of that country will be at once delivered into the hands of the priesthood. If the public schools of one country are made organisations for teaching at the public expense the doctrines of the Westminster confession, the public schools of the other country will soon be made organisations for teaching at the public expense, the principles of the Syllabus and the doctrines of the Council of Trent. We venture therefore to suggest that you should take immediate action in your locality to protest against this new attempt by a professedly Liberal Government to direct imperial legislation without regard to the principles of religious equality. We should urge (1) That petitions, a form of which is enclosed, should be at once signed and presented to the House of Commons from every Nonconformist chapel and society. (2). That you should correspond with your member to inform him that the future support of the Nonconformists you represent must be imperilled should he decline to vote against the objectionable provisions of this bill. Prompt, decisive, and energetic action is of the utmost importance, since the discussion of the bill will be taken at an early date."

This circular is signed by the hon. secretaries, the Rev. R. W. Dale and H. W. Crosskey.

THE LONDON NONCONFORMIST COMMITTEE.—The following are the names of the gentlemen who were nominated as members of the Nonconformist Committee for London, at the Cannon-street Conference on Monday afternoon:—Edward Miall, Esq., M.P.; Charles Gilpin, Esq., M.P.; Henry Richard, Esq., M.P.; James Heywood, Esq.; the Revs. Dr. Allon, Dr. Brock, Dr. Edmond, Dr. Landels, Dr. Raleigh, Dr. Underhill, Dr. Mullens, S. H. Booth, J. G. Rogers, W. Braden, L. D. Bevan, A. Hannay, F. Tucker, R. Spears, H. Ierson, J. Pillans, C. Bailhache, J. D. Clifford, M.A., H. S. Toms, H. Crassweller, J. Hobson, D. Jones, B.A., D. Katterns, W. G. Lewis, C. Dukes, A. Mursell, J. A. Spurgeon, J. Conway, G. M. Murphy, B. Waugh, E. Grant; and Messrs. Henry Wright, F. J. Hartley, L. M. Aspland, LL.D., P. W. Clayden, Benjamin Scott, Jos. Craven, John Southgate, W. M. Smith, J. C. Williams, Henry Spicer, jun., Stafford Allen, J. Broomhall, H. R. Ellington, J. M. Bennett, J. Templeton, S. R. Pattison, J. Bigwood, W. C. Packman, A. H. Baynes, J. Watts, W. T. Malleson, T. C. Clarke, Thomas Scrutton, &c., &c.

COLLEGE for MINISTERS' DAUGHTERS.

STATEMENT AND APPEAL.

In harmony with the opinions elicited by a wide correspondence, the Managers have resolved to complete the structure, and at this point they re-state their intentions. Indifference to the education of women has long been a reproach. Means and facilities have been amply provided for boys. A mere pittance has been given to girls. In England the endowments for middle-class boys' schools have been £277,000 a year. The sum has not reached £8,000 for girls. The inequality has pressed hardly on the daughters of poor professional men, and painful evidence proves that they have entered life under disadvantages that have brought untold suffering.

The Church of Christ has continued the injustice. While it has multiplied schools and colleges for sons, it has virtually said to daughters, *We can elevate and bless our country and the world without you.*

No parents are less able to secure for their daughters the priceless benefits of a thorough intellectual training than many Nonconformist pastors. Dissent struggles with heavy social disabilities in English parishes. To sustain those who at great cost are advancing common principles has always been considered a duty among Congregationalists.

It is believed that a building which the Churches can call their own, and which will be governed by themselves, will secure for the school permanence, efficiency, and economy. To prevent disappointment by providing a structure inadequate to even present demands, and to avoid unnecessary expense by subsequent enlargements, the Managers have consented to complete the plan. On this ground they urgently appeal to the friends of the project to sustain them. £8,000 has yet to be raised for completing and furnishing. Promises may be spread over three years.

For 150 pupils, £2,200 a year will be required. About £800 has been promised, inclusive of the subscriptions in the following list, which contains *conditional* promises.

	Original Promise.	Additional for completed Building.	Annual Subscriptions.
	£	£	£ s.
Sir Titus Salt, Bart.	500	500	50
Mr. Morley, M.P.	500	500	200*
Mr. Thos. Simpson, Godalming ...	20	180	20
Mrs. Stanton, Devon	...	200	...
Mrs. Spalding, Hastings	100	100	...
Mr. R. S. Hudson, Birmingham ...	25	75	10
Mr. C. Walton, London	50	50	5
Mr. Abm. Haworth, Manchester ...	50	50	...
Mr. H. Wright, London	50	50	...
Mr. Edward Crossley, Halifax ...	50	50	...
Two Ladies, London	50	50	...
Mr. Jessie Haworth, Manchester ...	10	40	...
Mr. and Mrs. Lalacheur	75	30	...
Mr. Mark Martin, Gravesend ...	21	30	2 2
Mrs. Belimount	5	25	...
Mr. Grimwade, Ipswich	20	20	...
Mr. Flint, Canterbury	10	15	...
Mr. W. Simpson, Gravesend... ...	...	20	...
Mr. Southcombe, Somerset	10	10	...
Mr. Gamlen, Exeter	10	10	2 2
Mr. Newton, Greenhithe	5	5	2 2
Mr. Fitch, London	...	5	...

* For three years.

THOS. SCRUTTON, Treasurer,
20, Dunster House, Mincing-lane, E.C.
WM. GUEST, Hon. Sec.,
Woodville, Gravesend, Kent.

N.B.—The Managers would earnestly appeal to Ladies to assist them by circulating papers, which can be obtained on application.

The First Report, which will be issued in May, will contain Lists of all the Donations and Subscriptions.

TERMS OF SUBSCRIPTION.

In future the *Nonconformist* will be supplied, post free, at the reduced price of

ONE GUINEA PER ANNUM,

to all subscribers who order the paper direct from this office, and are willing to pay the amount in one sum in advance.

Those subscribers who prefer to remit half-yearly or quarterly will be supplied with the paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quarterly, 6s.

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One Line	A Shilling.
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There are, on an average, eight words in a line.

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Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their announcements.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

"W. W." (Wisbeach.) There is nothing new in the meeting.

The Nonconformist.

WEDNESDAY, FEBRUARY 21, 1872.

SUMMARY.

Is France once more on the high road to revolution? Such would seem to be the case, judging from what is taking place in and around the National Assembly. On Friday that body, by a large majority, voted a proposal for enabling the Councils-General to act in combination for the public safety, in case of a *coup d'état* against the Government and the Legislature. That does not, however, prevent the majority in the Assembly from now conspiring to bring about constitutional changes. The Right has concocted a manifesto in favour of the monarchy with Parliamentary institutions, which has received some 250 signatures; but the Count de Chambord, who is sojourning at Antwerp, declines to accept anything inconsistent with his hereditary claims; and the "Fusion" is still incomplete. The more Liberal monarchists, the Right Centre, propose to ignore the Legitimists altogether. It is stated that the Fusion platform is based on a maintenance of the *status quo* so long as M. Thiers does not lean too much to the Left. Should he do so, the Duc d'Aumale is to be made Vice-President, which would force M. Thiers to resign, and there would then be an appeal to the country. The President, supported by the Republicans, adheres to the present order of things, and the Bonapartists are making the best use of their opportunities. While these intrigues are going on, the Berlin official organ claims to be heard and, while not asking from Germany the right of veto in respect of internal changes in France, declares that she will have "to estimate the power of the new Government, and to consider whether it offers a sufficient guarantee for the execution of the Treaty of Peace." The would-be revolutionists in France will hardly fail to take note of this hint.

A conflict of a different kind is proceeding in Prussia. It will be remembered that, spite of Prince Bismark's utmost efforts, the School Inspection Bill of the Government was only carried in the Lower House by a majority of 52 (207 to 155), the minority being composed of Conservatives as well as Ultramontanes and Polish members. The measure provides for the inspection of "all public and private educational establishments" by officials acting under the orders "of the State alone." It is likely to be so strongly opposed in the Upper House that a number of new lords are to be made with a view to neutralise the new coalition. Emboldened by the comparative success of the German clericals, Cardinal Antonelli has officially declared that the French Concordat is no longer binding in respect to Alsace and Lorraine, and denies that the German Emperor possesses in those provinces the ecclesiastical rights of a French Sovereign. Prince Bismark, it is announced, will act for himself, irrespective of the Papal See, in those districts, and he has also informed the Pope that he will protect State rights and liberty of conscience in Germany against the efforts of the Ultramontanes. Bavaria is said to have expressed herself in equally uncompromising terms.

Pius IX. and his advisers still cling to the hope of a restoration of Papal rights by the aid of France, and through the agency of the Legitimist pretender, who is cordially in favour of the Catholic Church. It is also positively announced in a telegram from Rome that His Holiness has forwarded a letter to all the bishops of the Roman Catholic Church, in which he announces it to be his intention to convoke the Œcumenical Council in the Tyrol or in Malta, in which case, of course, the Pope would take leave of Rome. This would be a very grave step indeed, and the report cannot be easily credited.

We dare say the *Spectator* will be surprised to find that the supposed "Nonconformist revolt"—it is no phrase of ours—has no existence except in the imagination of some public writers. During the past week many Ministers and officials have supported the second reading of the Burials Bill, and the whole body of Nonconformist members, we believe, voted on Monday night against the vote of censure on the Government. This faithful adherence of the Dissenters to their party when their own principles are not involved ought at least to dispose Ministers to conciliation when the education question is reconsidered. Are not the advanced Liberals and Nonconformists, who have thus promptly stood by the Government in the hour of need more entitled to the consideration of Mr. Gladstone than the phalanx of Opposition numbers who on Monday went into the lobby against him?

The *Economist*, in forecasting Mr. Lowe's Budget, gives a very cheerful view of the financial prospects of the country. In the six weeks of the quarter already elapsed, the Chancellor of the Exchequer has got in a larger proportion of the taxes than was actually due—no less than four millions of the income-tax having been received up to that period. "Everything in the accounts," says our contemporary, "tends to confirm the sanguine anticipations formed at the beginning of the quarter; and we see little cause to doubt that at the end of the year Mr. Lowe will have at least about 3,000,000*l.* more money than he thought it safe to estimate." We have also yet to see what will be further gained by retrenchment of expenditure. At present only the Army Estimates have been issued, and they show a saving of upwards of a million—though even then it is proposed to spend fifteen millions for the ensuing year upon our defensive forces in time of profound peace. However, we may safely reckon that Mr. Lowe will be able next April to dispense with the extra twopence in the income-tax.

The assassination of Lord Mayo has produced a profound impression throughout India, and on the occasion of his funeral at Calcutta the whole native population testified in the most marked way their sorrow at the loss of the popular Viceroy. Shere Ali, his murderer, has been tried and condemned to death, and the Supreme Government emphatically deny that he was in any way related to the assassin of Judge Norman, or that there is any reason for supposing the crime to have a political significance. Her Majesty and the Indian Secretary and Council at home, as well as the Government of India, have put on record their strong sense of the public services of Lord Mayo, by whose death the Queen "has lost a devoted servant, in whom she placed the fullest confidence." He will be succeeded as Governor-General of India by Lord Northbrook, the present Under-Secretary for War, and a statesman of tried administrative capacity.

SIR R. COLLIER'S TRANSLATION.

"I ADMIT," said Mr. Gladstone, towards the close of his speech on Monday night, "that we have failed in foresight. However we may be censured for it, we had not the smallest conception of the differences of opinion that this proceeding has given rise to, and the difficulties it has caused. That is a frank confession. We did not foresee the storm which would be raised. I will go further. I think that if we had foreseen it we should have been very foolish to have evoked it." Perhaps these few words of the Prime Minister unveil to us pretty distinctly the original cause, not of this mistake only, but of several other mistakes which have tended so greatly to loosen the cohesion of the Liberal party during the last two years. No one can reasonably suspect Mr. Gladstone of deliberately choosing to pursue a policy seriously disapproved of by any large section of his supporters. Yet, undoubtedly, he has actually done this in several instances. He is not fully *en rapport* with his own followers. Either he takes no pains to ascertain with tolerable accuracy the heat of their pulse, or the means which he may employ for this purpose, must be regarded as inadequate to the end. He possesses some of the grander qualities of consummate generalship, but he evidently does not know the temper of the troops he desires to lead on to victory. He is impulsive. He is impatient of contradiction, and takes but little pains to suppress, or even to conceal, that impatience. We question whether he is even now aware of the extent to which the confidence with which he was regarded by the great majority at his back has been frittered away by acts which, even when accompanied by success, have always left behind them a rankling feeling of disappointment, not untinged with discontent. Will the division of Monday night, by which his administration was saved from utter extinction by a miserable majority of only twenty-seven votes, open his eyes? For it must be borne in mind that a large proportion of that majority voted much rather to save the Liberal Government, than to express their real sense of the merits of the question submitted to their judgment.

We do not ourselves lay much stress upon the case of Sir R. Collier's appointment. No serious mischief has been done by placing him in the position which he now holds. Not much would have been heard in objection to it, we verily believe, but for a pecuniary grievance which has irritated the Judicial Bench. It was made, as is now confessed, without foresight. The main mischief is that it has been justified by doctrines which, if generally reduced to practice, cannot but be fraught with future danger. It is contended, and no one more passionately than Mr. Gladstone insisted upon the plea, that the general spirit of an Act of Parliament, except in so far as it is to be found within the four corners of that Act, is incapable of being fairly ascertained, and cannot, or ought not, to furnish any guide in the administration of Executive authority. The doctrine is correct enough when applied by the judges to the interpretation of law, as between subject

and subject. But surely it is not to be regarded as a rule in carrying into effect a course of public policy. Many an Act has been passed with the well-understood purpose of embodying in legislation a certain principle of action, which it becomes the duty of Government to regard in the steps they take for giving to it a practical expression. It is quite conceivable, for example, that the commission appointed under the Irish Church Act, may, without violating the letter of the law which it is their business to administer, connive at, or even sanction, strains put upon the law which would go far to frustrate the intention with which the Act was originally passed. If, for example, curates, by wholesale, were appointed at the last moment, merely to swell the compensation given to the Established Church in virtue of its disestablishment, it could hardly be contended with justice that such fictitious appointments, even when not prohibited by any words within the four corners of the Act, were not at variance with the understood object and spirit of the Act. There may be no recognised means of frustrating this one-sided administration without the intervention of Parliamentary authority. But it is both extravagant and dangerous, as it seems to us, to lay down as a rule for the guidance of the political Executive of the nation that they are entitled to disregard the spirit of the law which it is their business to render into practice, as if when the Act were passed it had no existence whatever.

In the case of Sir Robert Collier's appointment, although it may be admitted that the proceeding was, in the method resorted to, indiscreet and short-sighted—a condemnation to which most clever deviations from the beaten road of simplicity and honesty are found to be open—both sides have greatly exaggerated the theories upon which they have respectively relied for objection or for justification. Mr. Gladstone was not far beside the mark when he said, "It has been admitted that the statute has been obeyed, and that the public interest has not been injured." It has been explained that there were considerable difficulties. It has been shown that the Attorney-General was entitled by usage to a higher office and reward than that which he has occupied. Would it not have been better if the Government had rested its defence upon these substantial considerations? They show that the object of the Act was really promoted, although by a series of steps which were not contemplated by Parliament when the Act was passed. Surely, the wiser and more satisfactory course of defence would have been to have frankly admitted that the machinery of the statute, rather by inadvertence than otherwise, had been used in a way which it was not intended to sanction, and to have given a pledge to Parliament that, so far as this administration at least is concerned, the proceeding should not be drawn into a precedent. On the other hand, the lawyers, we think, have made too much of the mistake. Their motion in both Houses had vividly impressed upon it a distinctly party character. The obvious aim of the leaders was to upset the present Government. From this result the gravity of public questions at the present moment, and especially the condition of our relations with the United States, caused some of the more reflective amongst them to shrink from carrying into effect. The division left the position of the Cabinet undisturbed. The discussion only served to bring out, what it would have been better for their reputation if they had admitted from the first, that they had made an indiscreet use of an Act of Parliament to secure an end which they deemed of importance to public interests, but which was evidently not designed by Parliament to be applied in the manner in which they had applied it.

THE ALABAMA CLAIMS AND INTERNATIONAL ARBITRATION.

THE Alabama enigma seems to be as insoluble and interminable as the Tichborne case. For six weeks or more, ever since the "American Case" came to hand, it has been under reconsideration. At first sight the demand for indirect damages, thus formally submitted to the Geneva Court of Arbitration under the Treaty of Washington, seemed to be as gratuitous as it was preposterous. Then we discovered that the convention ond protocols were so loosely worded that such claims could technically be preferred. Ever since we have been plunging deeper into the twilight of uncertainty and bewilderment. On this side of the Atlantic it has been hinted that the revival of demands which both Americans and Englishmen agree in describing as preposterous could only be intended to cover some political objects of President Grant's advisers. But lo! the same charge is simultaneously wafted across the ocean as applicable to our own Government. We thought our own interpretation of the Treaty was not only reasonable on a fair and obvious construction of its provisions, but the only possible one. We now learn from Mr. Smalley, of the *New York Tribune*, that every conspicuous statesmen and publicist in the Union has, since the treaty was signed, always believed that the indirect claims could and would be submitted to the Geneva Court. Finally, the words of Earl Granville in the House of Lords on the 12th of June last, five days before the ratification of the treaty, are quoted to show that our Government have always interpreted that instrument in the same sense. His lordship, speaking of the claims of the United States to indirect damages, said:—"These were pretensions which might have been carried out under the former arbitration, but they entirely disappear under the limited reference." These words were spoken in the presence of General Schenck, and if he had then protested against such an interpretation of the unratified treaty, it would have fallen to the ground. But it is contended on the other side that neither the American Minister nor Secretary of State was bound to take official notice of an unofficial declaration, and one "to which no great importance seemed to be attached during the debate." Possibly, if such a weak argument had been used *against* our American cousins, they would condemn it as a worthless bit of special pleading. But let that pass.

Thus the mystery that enshrouds the whole subject still remains as dark as ever. It is evident that the most important facts relative to the negotiations at Washington have not as yet been disclosed, and are perhaps judiciously held back. Our Ministers are calm and confident; our negotiators self-possessed; our press moderate and restrained. All indeed are — as they must be—of one mind in the resolution not to submit to arbitration claims which have been all along repudiated by England and ridiculed by continental statesmen, and for the omission of which the Stanley-Johnson Treaty was repudiated by the United States Senate. All of us are ready to wait patiently to know why, what is called in the preamble an "amicable settlement of differences," is no settlement at all; why preposterous demands are put forward by the Washington Government under cover of the treaty, when, according to the *New York World*, there was a "general impression on both sides of the Atlantic," that "it only required the British Government to pay for the actual destruction of property by the rebel cruisers"; and why it is thought reasonable that our Cabinet should submit to the decision of a third party claims which are regarded across the ocean as "rhetorical fictions with which the American advocate at Geneva is to adorn and strengthen his case, not the sober array of facts and figures upon which he hopes to get a verdict," but which are, nevertheless, enormous claims which we should be bound to pay if the tribunal to whom they are now referred should decide against us. The American press has, however, ceased to discuss a question which has excited so much feeling in England; and we, failing utterly to penetrate the mystery, have left the matter in the hands of our Government.

Meanwhile, what bearing has this unhappy *contretemps* upon the proposal to settle international disputes by arbitration? Is it to be accepted as fatal to that important movement which, originally proposed by Mr. Cobden, has now been revived by Mr. Richard? In the first place it is very far from certain that means will not yet be found by which the present difficulty may be got over, and the arbitration proceeded with before the Geneva Court in a way that will be satisfactory to both parties. Next, an untoward failure in this case would go to prove that the blame falls rather upon previous misunderstandings and defective diplomacy than on the principle by which both sides agreed to be guided. The point is very forcibly put in a paper which now lies before us, and which we are glad to quote in preference to any remarks of our own:

"If there had been in the first instance something like a well-defined and generally-accepted law on the duties of neutrals as to equipping and sending forth ships from their ports, it is in the highest degree improbable that the difficulty would have arisen at all; and if it had arisen, and there had existed such an international tribunal as that for which we plead, to which the question could have been referred, the difficulty would have been solved at once, before men's minds had become disturbed and inflamed by mutual recriminations. For what, by universal acknowledgment, has enormously aggravated the difficulty of a satisfactory adjustment on this very question between us and America, but the unfortunate delay that took place in referring it to arbitration, giving time and opportunity for all manner of suspicions and misapprehensions, and bad feelings to grow into monstrous proportions? When the first proposal of arbitration was made by the United States Government several years ago, and most unfortunately at that time rejected by ours, we believe the idea of urging the 'indirect claims' had not entered into the mind of any man in America. It was the refusal on our part to entertain their complaints at all, as a matter for friendly investigation and reference, that provoked them to enlarge their demands. But if there had been in existence at the time a recognised International Tribunal, England would never have hesitated in submitting the disputed points to its decision, for there would have been then no plea of national honour that could have been urged against appealing to such a tribunal clothed with authority and dignity by the general recognition of all civilised and Christian States."

In deciding to persevere with his motion, which we take to be a wise resolution, Mr. Richard may therefore contend that the plan he advocates would have averted such deplorable complications as have now arisen, and that, properly carried out, it would be the best, if not the only means, of preventing such critical differences between nations bound to each other by innumerable ties of commerce, humanity, and religion.

SKETCHES IN PARLIAMENT.

II.

WEDNESDAY.—This was the first of the ecclesiastical Wednesdays of the session, and, if what was then done can be taken as an indication of what is to happen, we shall have no reason to complain of the disposition of the House of Commons. There was a comparatively small House—not forty members, probably—when Mr. Osborne Morgan rose to move the second reading of the Burials Bill. His speech was clear and energetic, with all the points well arranged, and the new arguments against the measure effectually disposed of. Mr. Birley replied on the other side. The hon. member is the minority member for Manchester, and owes his seat entirely to the effect of the cumulative vote. He is a ready speaker, and not quite so intolerant in tone as some who sit on the Opposition benches. He addressed himself fairly to the merits of the question, making especially a point of the probable danger that, as the burial service of the Establishment was conducted partly within and partly without the walls of the church, it would be felt a grievance by Nonconformists, if, after being allowed to bury their dead in the churchyard, they were deprived of the privilege of carrying on their services in like manner in the church. This, however, although a good card to play to frighten clergymen, is not in the bill. We had an indication, however, of how a demand for justice will sometimes make people move on half-way who, without such a demand, would never have budged an inch. Mr. Cawley last year proposed that there should be a cemetery for Dissenters in every parish, to which Mr. Morgan objected, amongst other things, that such a plan would cost the country not less than ten millions sterling. Mr. Birley thought this ten times too high an estimate, but approved of the plan; so that it seems that Churchmen are willing to pay a million rather than allow Nonconformists their equal rights. Mr. Raikes, who followed on the same side, thought that a quarter of a million would do. We then had another indication of a yielding disposition, for both Mr. Monk and Colonel Barttelot expressed their willingness to support the measure if no other service than that of the Church of England were to be performed. Mr. Morley also spoke persuasively, as he always does on ecclesiastical questions, and had it not been for Mr. Beresford Hope the discussion would have been characterised throughout by an unusually small amount of friction. That hon. member, however, declared, in defiant language, that there was one thing he was determined never to yield, and that was the performance of an alien service in the churchyard by alien religious communities, and that he would defend the rights of the Church, not only to the "uttermost" but to the "bitter end." "Alien," forsooth! "Rights," forsooth! This language naturally called up Mr. Miall, who expressed in very plain language the spirit and determination of Nonconformists, to which Mr. Starkie responded on the opposite side. Then, rather unexpectedly, Mr. Walter rose to give in his adhesion—an important one—to the principle of the measure, while Mr. Cawley exclaimed that it was now evident that this bill would not remove all the "grievances" of Dissenters. After this the temperature of the House cooled down, but shot up again to fever heat by a loud speech from Mr. F. S. Powell,

the hon. member (at present) for the North-West Riding. But there had been calls to "divide," and the division then took place. It was better than was expected, 179 to 108, a majority of 71. Good! It was evidently more than enough to satisfy the leaders of the Liberation party. Taken with the pairs (25), the bill was supported by no fewer than 204 members.

Mr. Morgan is pushing forward his bill with characteristic energy. So full already is the order book that there is no open Wednesday till June 5th. The hon. member therefore proposed at a late hour last night to go into committee, and although he announced his willingness to accept Mr. Talbot's addition to the fourth clause to this effect:—"Provided also that any service, if not according to a published ritual, shall consist only of prayer, hymns, or extracts from Holy Scripture," the member for West Kent declined to allow the bill to proceed. After much time purposely wasted in irrelevant speeches, the House decided by 73 to 52 to go into committee, and by midnight, when progress was reported, the first two clauses were passed. There is, we believe, no chance of resuming the consideration of the bill till Wednesday the 17th of April, for which date it has been put down among the orders of the day.

Thursday was remarkable for an unprecedented circumstance. Several minor matters having been disposed of, Mr. Forster brought on the second reading of the Ballot Bill, which he moved, with great judgment without making a speech. The discussion which followed was a dull one, excepting for the brief period just before dinner-time, when the Solicitor-General for Ireland was on his legs. The arguments were the same over and over again, excepting in Mr. Walter's carefully-prepared speech, in which he intimated that the bill, if it were passed, would have to be followed by lowering of the county franchise and equal electoral districts. No doubt these things lie amongst not merely future contingencies but future certainties, but they have very little to do with the bill itself. Now, it fell amongst others, to Mr. C. B. Denison to speak during dinner-time, and when that gentleman was addressing the House it gradually dwindled down to *one* member beside himself. What kept that hon. member in? Was it sympathy and kindliness? What would have happened had *he* gone off? Would Mr. Denison have still kept on? Others came in, however, but the House still remained comparatively empty. The members were somewhere in the precincts, but they didn't care to hear the debate. This was found when a counting-out was attempted, when the Speaker's bell brought in more than a hundred. The division, however, came by surprise. The fact is that the Government did not intend to take the vote that evening. The Liberal members were plainly told that there would be no division. More than a hundred and thirty, therefore, on both sides, paired off, afterwards to find that the division had been snapped with only a hundred and sixty in the House. But the result of that division plainly indicated that the fight on the principle of the bill is clearly given up. After this the Public Parks Bill came on, when Mr. Vernon Harcourt delivered a vigorous and somewhat humorous onslaught on Mr. Ayrton, which, however, had literally no effect upon that imperturbable Minister. Opponents of some portions of the bill were glad to receive Mr. Gladstone's subsequent calming assurance of time being given for the consideration of it, and glad also to hear from Mr. Knatchbull-Hugessen, that friend of children, of his friendly and humane intentions respecting the Pacific islanders.

Friday was a night for anything and everything, and was almost filled up by those beginnings of all reform and of all good legislation—the motions of private members. Mr. R. N. Fowler began, after the disposal of preliminary business, by calling attention to the state of the coolie traffic, which has now nearly attained the dimensions and the horrors of the old slave-trade. Mr. Gilpin subsequently added some valuable facts to those adduced by Mr. Fowler, and it may be taken for granted that all the moral influences of this country will be used to put a stop to the abuses of this system. Juries came next, and everybody was thankful to hear that the Attorney-General admitted present abuses, and was considering reform. But when will the process of consideration end, and the process of action begin? At the close of the Tichborne case? Not many are at present interested in the "Transfer of Land," which Mr. Gregory next brought under notice, but, as usual, nobody seemed to know, or to convince others that he knew, how the first process could be effectually cheapened. Reformatories, public prosecutions and public health, occupied the remainder of the sitting, which was uncomfortably kept up till past one o'clock.

The debate in the Lords on Sir Robert Collier's appointment, followed by the unexpectedly happy majority of one in favour of the Ministry, had prepared most persons for such arguments upon the subject as could be used in the House of Commons. Very full the House was on Monday night, and the attendance at prayers was considerably better than usual. Most members secured their seats for the evening. Strangers were just as anxious, and long after their gallery was full as many as could have filled it half over again were waiting for a chance to get in, and intended to wait a good many hours for that purpose. It may be said that the debate on the whole was a satisfactory one. Mr. Cross spoke in a business way, and to the point; Mr. Goldney probably did not expect to get much attention, and certainly did not get it. Sir Roundell Palmer's speech was a masterpiece of persuasive oratory, and after he sat down it was felt that the best had been made of an unfortunate position. The strongest defence of that position is that urged by the Lord Chancellor himself, and repeated on Monday night by Sir Roundell Palmer and Mr. Gladstone, viz., that the Government had endeavoured to obtain existing judges to take the post, but that, owing to what seemed to be an agreement, or what is called a "trades union" amongst the judges, they had failed. The precedents adduced by Sir Roundell Palmer told with considerable weight, but not probably with weight enough to turn a vote. Some sensation was caused by the speeches of Mr. Watkin Williams and Mr. Denman—of the latter gentleman especially, he being one of the members naturally marked out for high office. Mr. Denman, too, used very strong language, and, although a party man, certainly did his party great mischief. The winding up of the debate on the Opposition side was left to Mr. Hardy, who discharged his work with brevity and moderation. Mr. Gladstone spoke with great earnestness as to his outraged honour. The majority was less than was expected. The Government is supposed to possess, at the present time, something like a majority of eighty, more or less, but on Monday about a hundred of its supporters did not vote, while some went boldly over to the Opposition. No wonder at the cheer that arose, not from the Ministerial, but from the other benches, when it was found that only twenty-seven members stood between the continuance and the resignation of Mr. Gladstone's Ministry! Nothing that has yet occurred has shown so much as this the extent to which the moral influence of the Government with its habitual supporters has been lessened by recent events. "All's well that ends well," is, like other proverbs, true with great exceptions. This debate ended well, but otherwise all is not well—anything but so, in fact.

THE TWO SLAVE-TRADES.

Never even in the palmiest days of the old African slave-trade were the traffickers in human flesh more active than they are at the present time. Among the islands of Polynesia—from the New Hebrides to Tahiti, as well as far away in the Northern Pacific—slave-traders, disguised as emigration agents, roam in search of their human prey. The law is notoriously powerless to reach them; for they are unfortunately able to drive a coach and six horses through the existing statutes for the repression of the slave-trade. The murder of Bishop Patteson has had the effect of compelling the Home Government to make good the deficiencies of the law; and now Lord Kimberley has also promised the Aborigines' Protection Society that two vessels of war—one of them to be stationed at Fiji—shall do their utmost to keep in check the malpractices of the skippers who have brought the name of England into discredit. Mr. Knatchbull-Hugessen has introduced a bill which makes kidnapping, as well as the aiding and abetting of kidnappers, punishable as felony; and there is good reason to hope that if a few salutary examples are made, the crimes which have so long disgraced the Pacific will be suppressed. But we should be false to our convictions if we did not express an opinion that the suppression of the abuses of the traffic will necessarily involve the suppression of the traffic itself. The very able and interesting pamphlet entitled, "The Slave-trade in the New Hebrides," which has been published by the Scottish Reformed Presbyterian Missionary Society, contains conclusive evidence of these two facts—that no large amount of emigration, unaccompanied by deception or fraud, can possibly take place; and that the labourers who are returned to their islands exhibit far more of the vices than of the virtues of civilisation. In Queensland the islanders are not brought under any philanthropic or religious influence; while it is impossible that the squatter morality of Fiji can fail to demoralise men who have never acquired habits of self-respect or the power of self-control. Mr. Kay, the secretary of the Scottish Society, distinctly told Lord Kimberley that if the traffic is continued, the committee of his society would be compelled to abandon the New Hebrides mission. Manifestly, far too much leniency has been shown to what our consul at Fiji characterises as "a host of unscrupulous blackguards."

The views which we have so often expressed on this subject have been strongly corroborated in a memorial which the municipal council of Brisbane addressed to the Queen so recently as the 13th of December last. The chief municipal body of Queensland delivers an unqualified testimony against the traffic, root and branch. They declare that, from the first, "the great majority of the inhabitants of the colony have looked upon the system with undisguised dislike"; that British subjects have been unfortunately implicated in acts of murder, piracy, and kidnapping; and that, although the pretext for the importation of coloured emigrants is that in the tropical districts of the colony European settlers cannot labour in the fields, yet the latter have engaged for ten years past, extensively as well as profitably, in the cultivation of both cotton and the sugar-cane. The memorialists point out very significantly the inevitable injury which the establishment of a servile labour class must inflict upon the general interests of the colony. The industrial classes of England, who have always been the backbone of every colony worthy of the name, will never emigrate to a country in which labour is dishonoured. They had far better struggle with poverty at home than run the risk of being degraded into a pariah class at the Antipodes.

On Friday night the House of Commons took a wider view of this subject. Mr. R. N. Fowler, the Conservative member for Penryn, raised the question of the Chinese coolie trade, which equals in horror, while it greatly surpasses in extent, the slave traffic of the South Seas. That the most patient and industrious race in the world should be treated with systematic cruelty and oppression is a sad reflection upon the boasted humanity of the present age. Mr. Fowler's facts were unimpeached because they are unimpeachable, and they disclose a state of things which justifies the peremptory interference of all civilised governments. The Portuguese settlement of Macao is the headquarters of the Chinese slave-trade. The unhappy Celestials are enticed to that port under various pretences—they are generally poor and illiterate men, who are drawn from the country by the tempting offer of profitable employment in one of the sea-coast towns. Agents are employed to entrap them into the barracoons, from which places they are removed, under a strong military escort, to the vessels destined to convey them to Peru. Of the horrors of that "middle passage" we will say nothing, because the tragical story of the Dolores Ugarte, in which six hundred coolies were either drowned or burnt to death, is still painfully fresh in the public recollection. When they arrive in Peru they are treated, to all intents and purposes, as slaves. Even the field hands are herded together like cattle, receive no wages, and are forced to labour three hundred and sixty-five days in the year. For the poor Chinese in Peru there are no Sundays, no saint-days, no festivals—it is one unending, Sisyphus-like round of toil. In the mines their condition is far worse—the light of the sun never shines upon the cruel deeds which are perpetrated in those living tombs. On the other hand, the veil has been repeatedly lifted from the guano islands, where the tortures and suicides are so frequent as to attract the attention and to excite the horror of occasional visitors and passing vessels. Let us, however, assume that the unfortunate "immigrants" are now treated with greater humanity in these islands, yet their lot is still the most abject that can be imagined. The effluvia of ammonia which they inhale both night and day produces so diseased a state of the body, that the majority do not live to complete their term of servitude. It is manifest that if they had received the slightest inkling of the doom which awaited them in Peru, they never would have left their homes in China—they never would have placed themselves in the power of the kidnapping fraternity at Macao. In Cuba they are treated worse than the negroes. We can easily credit Lord Enfield's statement that a Chinese cook may be tolerably well off in Cuba; but Mr. Fowler and the Aborigines' Protection Society have good grounds for their allegation that the Chinese, as field hands, fare much worse than the African, whose life is more valuable to his master because it represents property, and whose powers of endurance are greater than those of the Asiatic.

Some of our readers will perhaps ask—as a

Conservative journal has asked—what gambling in the British settlement of Hong Kong has to do with the Macao slave-trade. The connection between the two subjects is far closer than any Englishman with a spark of sensitiveness for the good name of his country can endure without indignant protest. In Hong Kong gambling houses are licensed by the Government; the monopoly is granted to the highest bidder; and the proceeds of this iniquitous transaction are paid into the local treasury. Many Chinese, after sacrificing all their property at the gaming-tables, have staked and lost their bodies—the result being that, with the fatalistic resignation peculiar to this strange people, they have allowed themselves to be conveyed to Macao, and sold to the coolie traders. It was impossible that Mr. Fowler or Mr. Hughes could ask the Foreign Office to remonstrate with Portugal for the iniquities of the coolie traffic without, at the same time, demanding that our Government should put an end to a scandalous institution which, besides the other evils it produces, directly feeds the slave-markets of Macao.

EDUCATION FACTS AND FIGURES.

NEXT Tuesday week Mr. Dixon will bring forward his motion for an amendment of the Education Act. Meanwhile the statements made by Mr. W. E. Forster last Thursday in reply to the hon. member for Birmingham will be read with interest. It appears that school boards exist in 99 boroughs and 245 parishes in England and Wales, representing a population of about five millions and a quarter. The parishes without school boards have a population of about 11,900,000, for whom the main educational provision is Church schools partly sustained out of the taxes. Thus 17,750 parishes, the average population of which is under 1,000, remain unaffected by the Act, excepting that the schools must adopt the time-table conscience clause to entitle them to the grants. Moreover, it is impossible, however great the extension of accommodation, that school attendance can be enforced in these localities. It will thus be seen that the Act is in effect dormant for the present in relation to the great majority of the rural parishes. There denominationalism is supreme, while in the school board districts the same influence has been made predominant in educational matters by means of the cumulative vote, and the payment of fees out of the rates.

The Vice-President of the Council also supplied on Thursday some definite information relative to the building grants as the result of "the six months of grace." The applications for grants were nearly 3,000, and of these 999 have been passed, while 1,901 are "in progress." Mr. Forster estimates that about 400,000*l.* will in the end be paid for the education of 400,000 children in 2,400 new or enlarged schools; but he does not say how the children are to be brought in. This is undoubtedly a less aggregate sum than was expected—the grants representing 1,600,000*l.* or one-fifth paid by voluntary means, But it is evident that a system which provides public education for some twelve millions of people in denominational schools alone cannot be regarded as "national." What that kind of primary instruction really is may be gathered from the letter of Mr. W. C. Bennett, given in another column. Mr. Dixon will have ample material for his indictment against the Education Act of 1870.

A GIANT SUN.—A thousand Jupiters would not make up the volume of the sun, nor would the mass of a thousand Jupiters outweigh his, if masses so mighty could be balanced against each other. Poets in all ages have noticed the peculiarity of the light of Sirius, from Homer, who compared the fiery lustre of the arms of Diomede with the splendour of the autumn star "when new-risen from the waves of ocean," to our Poet-Laureate, who sings of Arac and his brothers, that

> As the fiery Sirius alters hue,
> And bickers into red, and emerald, shone,
> Their morions, wash'd with morning, as they came.

It is difficult to conceive that this orb, brightly as it shines, so far surpasses in volume the magnificent planet at present outshining it in the highest heavens, that the very drawing by which astronomers are in the habit of indicating the insignificance of our earth compared with the sun, might be employed to indicate the inferiority of Jupiter as compared with Sirius. Yet even this fact (for such it is), amazing as it must appear, sinks into insignificance besides the fact that Sirius is a sun many times more splendid than our own. That beautiful star, which even in the most powerful telescope man can construct appears as a mere point of light, is in reality a globe emitting so enormous a quantity of light and heat that, if it were to take the place of our sun, every creature on this earth would be destroyed by its fiery rays.—*Richard A. Proctor in Good Words for February.*

MEN AND THINGS IN AMERICA.

(*By a Cosmopolitan.*)

THE RELIGIOUS PRESS.

The irreligious fighting which has too often been the chief characteristic of what is *par excellence* "the religious press" in England is not unknown here. For example, the New York *Observer* and *Evangelist* every now and then have a regular set-to, but there are usually not so many matters to fight about in the United States as in England, where the "sweetness and light" of a dominant Church become bitterness and darkness in relation to outsiders. Hence, unless somebody inadvertently touches strong sectarian prejudices, the religious press of America are as fraternal one with another as could reasonably be expected. Sectarianism is sometimes ultra-sectarian; but in spite thereof there is in the organs of religion generally a broad catholicity which ought fairly to be taken as kicking the balance on the side of truth and justice.

There are no end of religious papers in this country, and in a brief notice I can merely enumerate the most important. At the head of them, conspicuous for size, quality and circulation, stands the *Independent*. This paper is precisely what its name denotes, thoroughly independent. It is not "independent" in a Congregational sense, as the word is understood in the old country. There is no secular paper in the United States carried on with greater enterprise than the *Independent*. Backed by large capital, the best writers the country affords are enlisted in its literary corps and liberally paid for their contributions. The tone of the *Independent* may be said to be liberal but not latitudinarian, purely evangelical, and thoroughly unsectarian. It is a defender of the faith, but not an "accuser of the brethren." It loves orthodoxy, but has no abounding sense of its own mission as an opponent of other people's religious "doxies." In relation to English affairs the *Independent* endeavours to be just, but does not always succeed. When mistaken, as in the statement denied by Lord Granville that "Russia had prevented English interference on behalf of the South during the rebellion," the *Independent* is honestly mistaken, and does not hesitate with manliness to publish the other side of the question. The *Independent* has somehow secured special sources of information respecting the inner workings of the Roman Catholic Church, which make it peculiarly valuable to students of contemporary history.

The proprietor of the *Independent*, Mr. Henry C. Bowen, is also the editor-in-chief. He is assisted by the Rev. Joshua Leavitt, D.D., the Rev. Washington Gladden, the Rev. Samuel T. Spear, D.D., T. M. Coan, M.D., and the Rev. W. Hayes Ward, who is the superintending editor. The departments of "Music," "Education," "Missions," "Science," and "Sunday-schools," are severally edited by other eminent writers. The markets and financial affairs are reviewed by men of practical knowledge and experience. Probably no paper in the world has a more completely organised system of management. The circulation of the *Independent* is upwards of seventy thousand copies per week.

Also independent in character is the *Christian Union*, edited by Henry Ward Beecher. The editor and his sister, Mrs. Stowe, would of themselves make any paper a success. They are nevertheless well supported by other writers, and the influence of the *Christian Union* is extending daily.

The Congregationalists are represented by the *Congregationalist*, published at Boston, of which Dr. Dexter is the editor; the *Advance*, of Chicago, edited by Dr. Patton and the Rev. J. B. T. Marsh; the *Vermont Mirror*, and the *Pacific*—not to mention smaller papers. Mr. Marsh, of the *Advance*, had recently tempting offers from the *Independent*, but he prefers to remain in the West. This paper suffered greatly from the fire, but neither fire nor water can check the spirit which always says—*Advance*.

The Baptist organs are the *Watchman* and *Reflector*, of Boston, which is liberal in tone and partly edited by Congregationalists; the *Examiner and Chronicle*, of New York, rigid immersionist, and otherwise a good paper; the *National Baptist* of Philadelphia, which is Baptist without being national; the *Baptist Union*, which is open communion; and the *Standard*, a Chicago paper. In the South there are the *Religious Herald*, of Richmond, and the *Memphis Baptist*.

The Presbyterians have the *Evangelist*, edited by Dr. Field, brother of the renowned electrician; the *Observer*, which may be called Congregational-Presbyterian; the *Presbyterian*, of Philadelphia; the *Herald and Presbyter*, of Cincinnati; and the *Interior* of Chicago. The *Evangelist*, originally started by Dr. Leavitt, now of the *Independent*, is remarkable for its advocacy of teetotalism. The *Observer*, which is celebrating its fiftieth year, was formerly pro-slavery and very severe on "revival movements." It is now distinguished for the energy and persistence with which it exposes the machinations of the Roman priesthood. The *Presbyterian* is purely what its name denotes. The *Interior* is a well-edited and very fair paper.

The Episcopalians have the *Churchman*, published at Hartford, and which has the largest circulation of all the Episcopal papers and is Broad Church in character; the *Episcopalian*, of Philadelphia; the *Christian Witness*, of Boston, and the *Protestant Churchman* of New York—all Low Church; and the *Church Journal*, High Church, and the *Church Weekly*, extreme Ritualist, of New York.

The Unitarians have the *Liberal Christian*, edited by Dr. Bellows, and verging on Evangelicalism, and the *Christian Register*, of Boston. The Universalists have the *Universalist* of Boston, and the *Christian Leader* of New York. In England Universalism and Unitarianism are often classed together. This is an error, for the Universalists are very orthodox except in holding the one dogma. Thomas Starr King, who singularly enough afterwards became a Unitarian, once remarked, "The only difference between you Unitarians and us Universalists is this—we believe God is too good to damn us, and you believe you are too good to be damned."

The Methodists have two independent papers in *Zion's Herald*, edited by Gilbert Harren, D.D., and the *New York Methodist*, edited by Dr. Crook. The "official" organs of Methodism are the *Christian Advocate*, the *Northern Christian Advocate*, the *Western Christian Advocate*—and goodness knows how many more *Christian Advocates* scattered all over the Union. They are published by the various book concerns, and are essentially denominational.

The *Watchword* is an independent religious paper, advocating temperance, Good Templarism, political reform, and anti-Catholic principles. It is ably edited by the Rev. Samuel McKean and E. B. Uriks, M.D.

There are innumerable other religious and semi-religious papers published in various parts of the Union. The Shakers have the *Shaker*, and the Spiritualists the *Banner of Light*. The Roman Catholics have the *Tablet*, *St. Peter's*, and other journals, and the Reformed (Dutch) Church has the *Christian Intelligencer*. The man who would desire to be well-read in the religious press of America would require to give the whole of his time to the business. I can only attempt to give your readers some faint idea of the "forty-parson power" which is everywhere at work in literature. If the professed piety of the press is any criterion of the piety of the people, our American friends ought to be very pious. For literary excellence the *Independent* and the *Watchman and Reflector* lead the religious journals, and not the least valuable portion of the latter paper are the London letters of Peter Bayne, M.A. I wish all the English correspondents of the American press wrote as truthfully as Mr. Bayne does.

In writing of the American "religious" press, it would be scarcely fair to omit the *New York Herald* which, under the editorship of the eminently pious James Gordon Bennett (who ought to be a D.D.), publishes every Monday reports of the sermons of the previous day, with unctuous editorials of a peculiarly edifying and orthodox character. "Saul among the prophets" was nothing to Bennett among the divines. The *Herald* recently advocated "special prayer-meetings," and the only drawback to the rejoicing which the religious world ought to feel over this repentant sinner is the fact that the *Herald's* piety is rather over-done. It may be sincere, but we cannot help thinking that "the man who does the religious editorials" winks one eye wickedly while at work. He is rather too proficient in religious slang to be accepted for all he pretends to be. The *Herald*, to prove its religious character, is published seven days a week, and on a recent Sunday (Nov. 12), after reviewing the religious papers in an editorial, the writer concludes with this *nonchalant* and truly religious remark:—"There is nothing startling in our country religious exchanges this week. *Why do they not start a revival of some sort?*"

In the eyes of the *Herald*, religion is, no doubt, "a good spec," and to "start a revival" a regular business transaction. Whether New York possesses "the Temple," in a religious sense, or not, it is evident that there are "money-changers" not far from the *Herald* office. The secular aspect of the *Herald* might occasionally be improved, but its

slangy-religious character ought to be entirely eliminated in the interests of the piety it professes.

IMPERIAL PARLIAMENT.

(*Continued from Page* 195.)

Mr. WATKIN WILLIAMS, speaking from the Liberal benches, regretted that the Ministerial explanation had confirmed his first impression—that the Government had deliberately violated and strained the declared intention of the Legislature in order to extricate themselves from a fancied practical difficulty. According to all the rules governing the interpretation of statutes—for which he quoted Puffendorf and Grotius—judicial experience was required.

Mr. Serjeant SIMON, on the contrary, maintained that the spirit of the Act included no reference to judicial experience; while Mr. CHARLEY supported the motion.

The LORD ADVOCATE asked whether the complaint and the occasion were worthy of the attention of Parliament. No imputation of jobbery and corruption had ever been advanced, the legality of the transaction was admitted, and Sir R. Collier's fitness was not denied.

Mr. DENMAN supported the vote of censure. The Lord Chancellor, he contended, had been guilty of a grave dereliction of duty, and, if not actually censured, it ought to be understood to be censured, lest it should become a precedent to future high-handed Governments with a majority behind them. He did not admit the legality of the act. At any rate, Parliament had a right to say that an act was a violation of the spirit of the statute, if it was contrary to the intention of Parliament when it passed the statute. This point was argued at great length.

After Mr. CRAUFURD had maintained that the appointment was within the purview of the statute, Mr. HARDY pointed out that the Government by its conduct had shown its sense that limitations had been imposed on their choice, and it was clear that the Lord Chancellor would have gone on appealing to the judges if Mr. Gladstone had not suggested to him a way out of the limitations. But if limitations could thus be got rid by the Executive at their will he argued that the "dispensing power" was revived. Recent experience—the presentation to the rectory of Ewelme, for instance—made him very apprehensive as to Mr. Gladstone's dealings with Acts of Parliament, he therefore urged the House to sanction the motion for the protection of the law.

Mr. GLADSTONE protested against the introduction of irrelevant topics for the sake of prejudice, such as the rectory of Ewelme, in the consideration of a judicial motion like that before the House. He complained of the ambiguity of the resolution, for if it was a mere error or miscontruction of a statute, the extinction of the Government was too severe a punishment. But he accepted the charge as much more serious—the knowing and wilful violation of a statute—and if he had been guilty of that, he should deserve not merely exclusion from office, but from Parliament. He admitted the Government had failed in foresight. They did not foresee the storm which would be raised. He would go further. He thought if they had foreseen it, they would have been very foolish to have evoked it. It was admitted that the statute had been obeyed, and that a competent man had been appointed. He stated that, before taking any public steps towards appointing Sir Robert Collier, the Government had applied unsuccessfully to three judges, and without such a resource as Sir Robert Collier, would have been brought into serious practical difficulty, having regard to the dignity of the office. This, however, he admitted, did not justify them in violating a statute, but they had not done so. There was no dispute as to the letter of the statute; it was merely somebody's idea of the intention of the statute which the Government was accused of violating. The theory of the statute on which the Government acted was that the qualification was judicial status, and that judicial experience was only an element among others. In conclusion, Mr. Gladstone dwelt upon the results of an adverse vote to Sir Robert Collier, and the relations between the judges and the Legislature, and urged on the House the danger of passing condemnations on fanciful interpretations of the intentions of statutes.

After a few words from Lord ELCHO in support of the vote of censure, the House divided—

For the motion	241
Against	268—27

The announcement of the numbers was received with loud cheers from the Opposition.

The amendment was then formally put from the chair, and agreed to without a division.

Leave having been given to bring in two or three bills, the House adjourned at five minutes after two o'clock.

In the Commons yesterday the Ballot Bill was fixed to go into committee to-morrow. Mr. GLADSTONE announced that on Monday next he would move that the House should not sit on the Thanksgiving Day. Sir C. DILKE gave notice that on March 19 he will call attention to the Civil List, and move for papers. Mr. DISRAELI repeated his request for more information as to the time at which the American case was received by the Government, and Mr. GLADSTONE, in the course of a long reply, stated that it was well into the month of January before the case was submitted to all the members of the Cabinet.

After the questions had been disposed of, Mr. MACFIE brought on his motion for certain returns connected with emigration; and Mr. COWPER-TEMPLE obtained leave to bring in a bill to enable incumbents to provide for the delivery of sermons or lectures in their churches by Nonconformist ministers or laymen.

The Marriages (Society of Friends) Bill and the Public Parks (Ireland) Bill were read a second time.

THE BURIALS BILL.

After two unsuccessful trials at a "count," the House took up the Burials Bill, and Mr. OSBORNE MORGAN, in moving to go into committee, expressed his willingness to accept Mr. J. G. Talbot's amendment that the service performed in the churchyard by Dissenters, "if not according to a published ritual, should consist only of prayers, hymns, or extracts from Holy Scripture."

Mr. J. G. TALBOT, however, was not deterred by this concession from moving to defer the bill for a fortnight, in order to permit the bill now in the Lords to be brought down. Mr. Read, Colonel Barttelot, Mr. Cawley, Mr. Charley, Mr. Salt, and Mr. Beresford Hope were also in favour of a postponement, but Mr. MORGAN declined on the ground that in the present state of the order book delay was defeat. Mr. W. WILLIAMS and Mr. YOUNG spoke against postponement, and on a division the Speaker was moved out of the chair by 73 to 52.

In committee the discussion on the principle was renewed, on the preamble, by Mr. MOWBRAY, who pleaded for a short postponement, and by Mr. CROSS, who pressed for a declaration whether the bill was intended to remedy a real grievance, or as a step towards disestablishment.

Mr. BRUCE, who denied the right of the House to insist on the Government, as a Government, giving its opinion on the bill, spoke for himself, and supported it as a practical remedy for a grievance, seeing no reason why the question should not now be settled.

Mr. OSBORNE MORGAN, while stating that the simple object of the bill was to remove a real grievance under which Dissenters laboured, declined to be held responsible for any opinion which the hon. member for Bradford, or anybody else who supported it, might express with respect to it. It was, of course, open to any hon. gentleman to vote for it on any ground he pleased.

Mr. NEVILLE-GRENVILLE hoped the *minimum* grievance complained of by the Dissenters would be disposed of without creating any ill-feeling in the House, and that the speech of the hon. member for Bradford would be entirely forgotten.

Mr. MIALL said a good deal of capital seemed to have been made out of the few words which had fallen from him on a recent occasion. These words appeared to him to have been greatly misunderstood; but he did not retract them. With the bill was connected another question in which he took a deep interest, but so far from looking on the bill as a step towards the accomplishment of his object, he would wish the grievance complained of to continue, as giving him much more power in agitating the larger question to which he was alluding. This was a bill for remedying the practical grievances of Dissenters, and, so far it was a bill for disestablishing the Church. The repeal of the Test and Corporation Acts, the passing of the Emancipation Bill, the adoption of new laws for the registration of births and the abolition of Church-rates were all the severance of ties which formerly bound the Church to the State. The House had gone so far, and if it took the step which the bill proposed, it would, undoubtedly, contribute practically towards the result which he was anxious to bring about; but it would do so far more practically by opposing this bill; and, consequently, he took but little interest in the success of this or any particular scheme. The grievances were handles to him which he could use to some purpose. Undoubtedly, if hon. members wished to consult the interest of the Church which was the object of their supreme affections, they would endeavour, as far as possible, to reconcile its ministrations with the feelings and sympathies of the great bulk of the population.

After further discussion Clause 1 was agreed to.

On Clause 2, Mr. GREGORY proposed the omission of certain words, the effect of which was to preclude any person officiating at a burial service except a minister of some religious denomination. Rejected by 126 to 101.

Sir M. BEACH moved that in line twenty-nine the words, "to officiate at any such religious service, if any, intended to be solemnised," be omitted in order to insert the words "responsible for the burial." Rejected by 118 to 99.

Mr. C. READ proposed at the end of Clause 2 to add, "and every such burial shall conclude half-an-hour before the commencement, and shall not begin within half-an-hour of the conclusion of any such other service or burial." The hon. member said his object was to prevent collisions of burials in the churchyards. Mr. BRUCE said collisions were very improbable in the churchyards, as the bill would mainly apply to the rural districts. Rejected by 117 to 78.

Clause 2 was then agreed to, and the chairman was ordered to report progress.

The House adjourned at five minutes past twelve.

PARLIAMENTARY DIVISIONS.

THE BURIALS BILL.

The following is a list of the members who voted last Wednesday on the second reading of Mr. Osborne Morgan's Burials Bill:—

MAJORITY—AYES, 179.

Anderson, G.	Glyn, G. G.	O'Brien, Sir P.
Antrobus, Sir E.	Goldsmid, Sir F.	O'Loghlen, Sir C.
Armitstead, G.	Goldsmid, J.	Palmer, J. H.
Ayrton, Rt. Hn. A.	Gourley, E. T.	Parker, C. S.
Baker, R. B. W.	Gower, E. F. L.	Parry, L. J.
Bass, A.	Gray, Sir J.	Peel, A. W.
Baxter, W. E.	Grieve, J. J.	Pim, J.
Bazley, Sir T.	Harcourt, W. V.	Playfair, L.
Bentall, E. H.	Hardcastle, J. A.	Plimsoll, S.
Biddulph, M.	Headlam, T. E.	Potter, E.
Bolckow, H. W. F.	Henley, Lord	Potter, T. B.
Bonham-Carter, J.	Herbert, A. E. W.	Price, W. E.
Bouverie, Rt. Hn. E.	Hibbert, J. T.	Price, W. P.
Bowring, E. A.	Hodgkinson, G.	Rathbone, W.
Brady, J.	Hodgson, K. D.	Richard, H.
Brand, H. R.	Holland, S.	Richards, E. M.
Brassey, T.	Holms, J.	Roden, W. S.
Brewer, Dr.	Hoskyns, C. W.	Rothschild, N. De
Bright, Jacob	Howard, J.	Russell, A.
Brinckman, Captain	Hurst, R. H.	Russell, H.
Bristowe, S. B.	Illingworth A.	Rylands, P.
Brogden, A.	James, H.	St. Aubyn, J.
Brown, A. H.	Jessel, Sir G.	Salomons, Sir D.
Bruce, Rt. Hn. H.	Johnston, A.	Samuda, J. D'A.
Buckley, N.	K.-Shuttleworth, U.	Samuelson, B.
Cadogan, Hn. F. W.	Kensington, Lord	Sartoris, E. J.
Campbell, H.	King, Hon. P. J. L.	Seely, C. (Lincoln)
Carnegie, Hon. C.	Kinnaird, A. F.	Seely, C. (Nott.)
Carter, Mr. Ald.	K.-Hugessen, E. H.	Seymour, A.
Cartwright, W. C.	Lancaster, J.	Simon, Mr. Serjeant
Cavendish, Lord F.	Lawrence, Sir J. C.	Smith, J. B.
Chambers, M.	Lawrence, W.	Stacpoole, W.
Childers, Rt. Hn. H.	Lea, T.	Stapleton, J.
Clifford, C. C.	Leatham, E. A.	Stepney, Sir J.
Cowper, Hon. H.	Leeman, G.	Stevenson, J. C.
Cowper-Temple, W.	Lefevre, G. J. S.	Stone, W. H.
Craufurd, E. H. J.	Lewis, H.	Stuart, Col.
Dalglish, R.	Lewis, J. D.	Sykes, Col. W. H.
Dalrymple, D.	Locke, J.	Talbot, C.
Dickinson, S. S.	Lush, Dr.	Tollemache, Hon. F.
Digby, K. T.	Lusk, A.	Torrens, W. T. M'C.
Dilke, Sir C. W.	Macfie, R. A.	Torrens, R. R.
Dillwyn, L. L.	Mackintosh, E. W.	Tracy, Hon. C. H.
Dowse, R.	M'Arthur, W.	Trelawny, Sir J. S.
Duff, M. E. Grant	M'Clure, T.	Trevelyan, G. O.
Duff, R. W.	M'Lagan, P.	Verney, Sir H.
Dundas, F.	M'Laren, D.	Villiers, Hon. C. P.
Enfield, Viscount	M'Mahon, P.	Walter, J.
Erskine, J. E.	Maguire, J. F.	Wedderburn, Sir D.
Ewing, H. E. C.	Maxwell, W. H.	Whitbread, S.
Eykyn, R.	Melly, G.	White, J.
Finnie, W.	Merry, J.	Williams, W.
Fitzmaurice, Lord	Miall, E.	Williamson, Sir H.
Fletcher, I.	Milbank, F. A.	Wingfield, Sir C.
Forster, C.	Miller, J.	Winterbotham, H.
Forster, W. E.	Monk, C. J.	Young, A.
Fortescue, C.	Morley, S.	Young, G.
Fowler, W.	Morrison, W.	
French, Col.	Munts, P. H.	TELLERS.
Gavin, Major	Nolan, J. P.	Morgan, O.
Gilpin, C.	Norwood, C. M.	West, H. W.

MINORITY—NOES, 108.

Adderley, Sir C.	Guest, M. J.	Mowbray, Rt. Hn. J.
Akroyd, E.	Hamilton, Lt. C. J.	Neville-Grenville, R.
Amphlett, R. P.	Hamilton, Lord G.	Newdegate, C. N.
Arbuthnot, Maj. G.	Hardy, Rt. Hon. G.	Newport, Viscount.
Arkwright, A. P.	Hardy, J. S.	North, Col.
Assheton, R.	Hay, Sir J. C. D.	Pakington, Sir J.
Bagge, Sir W.	Henley, J. W.	Patten, Col. W.
Barnett, H.	Hermon, E.	Pell, A.
Barttelot, Col.	Hesketh, Sir T. G.	Pemberton, E. L.
Bathurst, A. A.	Hill, A. S.	Percy, Earl
Beach, Sir M. H.	Hodgson, W. N.	Powell, F. S.
Bective, Earl of	Hogg, J. M.	Read, C. S.
Bentinck, G. W. P.	Holmesdale, Visct.	Ridley, M. W.
Bingham, Lord	Holt, J. M.	Round, J.
Brise, Col. R.	Hood, Capt. Hon. A. W. A. N.	Salt, T.
Cartwright, F.	Hope, A. J. B. B.	Selwin-Ibbetson, Sir
Cave, Rt. Hon. S.	Hunt, Rt. Hon. G. W.	Smith, A.
Cawley, C. E.	Hutton, J.	Smith, F. C.
Cecil, Lord E. H. B. G.	Jackson, R. W.	Smith, S. G.
Corbett, Col.	Learmonth, A.	Starkie, J. P. C.
Corrance, F. S.	Lennox, Lord G. G.	Steere, L.
Cross, R. A.	Lennox, Lord H. G.	Straight, D.
Cubitt, G.	Leslie, J.	Sturt, H. G.
Dalrymple, C.	Liddell, Hon. H. G.	Sykes, C.
Damer, Capt. D.	Lindsay, Col. R. L.	Talbot, J. G.
Denison, C. B.	Lowther, W.	Thynne, Lord H. F.
Dimsdale, R.	Lowther, J.	Walpole, S. H.
Du Pre, C. G.	Mahon, Viscount.	Waterhouse, S.
Dyke, W. H.	Manners, Lord J.	Watney, J.
Eastwick, E. B.	March, Earl of	Welby, W. E.
Eaton, H. W.	Matthews, H.	Wharton, J. L.
Elliott, G.	Mellor, T. W.	Wheelhouse, W. S. J.
Figgins, J.	Miles, Hon. G. W.	Wynn, Chas. W. W.
Forester, Rt. Hon. G.	Mills, C. H.	TELLERS.
Graves, S. R.	Mitford, W. T.	Birley, H.
Gray, Lieut.-Col.	Monckton, F.	Raikes, H. C.
Gregory, G. B.	Morgan, C. O.	
Guest, A. E.		

PAIRS.

FOR.	AGAINST.
Mr. Clay.	Mr. Baillie-Cochrane.
Mr. Dodson.	Lord R. Montagu.
Mr. H. Edwards.	Mr. Goldney.
Mr. Onslow.	Mr. Solater-Booth.
Mr. C. Reed.	Mr. W. H. Smith.
Mr. Horsman.	Mr. Walsh.
Mr. Cholmeley.	Mr. R. N. Fowler.
Hon. C. Howard.	Mr. Peek.
Mr. Philips.	Mr. J. Hardy.
Mr. Dodds.	Sir S. Northcote.
Capt. Egerton.	Mr. Fielden.
Mr. Synan.	Sir R. Buxton.
Mr. Dixon.	Col. Gilpin.
Mr. Adam.	Mr. W. Heygate.
Sir W. Tite.	Dr. Ball.
Sir H. Hoare.	Mr. Kennaway.
Mr. Aytoun.	Mr. Scourfield.
Mr. Baines.	Mr. F. Walpole.
Mr. T. Cave.	Mr. Baring.
Mr. A. P. Vivian.	Mr. Tipping.
Mr. Chadwick.	Sir P. Egerton.
Sir J. Lubbock.	Mr. W. W. Beach.
Mr. M. Grosvenor.	Mr. Benyon.
Capt. Carington.	Mr. C. Turner.
Col. Kingscote.	Mr. Chaplin.
Mr. M. T. Bass.	Lord H. Scott.

Mr. Disraeli, Mr. Noel, and Mr. T. Mitchell were accidentally shut out from the division. The former two would have opposed, and the latter have supported, the second reading. Including pairs, the supporters of the bill number 205 members.

THE COLLIER CASE IN THE LORDS.

The division on Lord Stanhope's motion was called shortly after midnight, whereupon a motion was made by the Earl of Malmesbury, and agreed

to, that Earl Granville, who is still suffering from gout, should be allowed to give his vote without leaving the House. Several Conservative peers and a few bishops left the House without voting. The Ministerial peers, with very few exceptions, voted against Earl Stanhope's motion. The Opposition peers, with still fewer exceptions, voted in its favour. The Duke of Somerset voted with the Government, while Earl Grey, Lord Vivian, and Lord Westbury went into the lobby with the Opposition. Eight bishops took part in the division. The Bishops of London, Winchester, Durham, Ripon, Chichester, and Chester voted for the Government. The Bishop of Lichfield and another right rev. prelate went into the other lobby. Lords Chelmsford and Penzance were absent during the debate. The Marquis of Westminster paired for the Government. The Archbishop of York did not vote, while the Archbishop of Canterbury paired against Earl Stanhope's resolution. When the numbers were announced giving the Government a majority of two, a cheer which had apparently in it more of surprise than exultation broke from the Ministerial benches. All the members of the Government had looked forward to defeat, and had made the anticipated victory of the Opposition the subject of regret, and in one or two instances of warning.

THE COLLIER CASE IN THE COMMONS.

It appears from Monday night's division that thirteen Liberals voted against the Government on Mr. Cross's motion. These were the Right Hon. E. P. Bouverie, Mr. Montagu Chambers, the Hon. George Denman, Lord Elcho, Mr. Fawcett, the Hon. C. W. W. Fitzwilliam, Mr. Montague Guest, Mr. Wm. Johnston, Mr. Wm. Laslett, Mr. H. Matthews, Sir R. Peel, Mr. George Tomline, and Mr. Watkin Williams. Amongst the advanced Liberals and Nonconformists who supported Ministers were Mr. Jacob Bright, Mr. Candlish, Mr. Ald. Carter, Mr. Colman, Mr. Dixon, Mr. Gilpin. Mr. Gourley, Mr. Hadfield, Mr. Illingworth, Mr. Leatham, Mr. Leeman, Mr. McArthur, Mr. Miall, Mr. Morley, Mr. Mundella, Mr. Osborne Morgan, Mr. T. B. Potter, Mr. E. Potter, Mr. C. Reed, Mr. Richard, Mr. E. M. Richards, Mr. Rylands, Mr. Simon, Mr. R. R. Torrens, Mr. Trevelyan, and Mr. White.

Amongst the Liberals who neither voted nor paired were Mr. Adair, Mr. Akroyd, Mr. W. S. Allen, Colonel Anson, Mr. Aytoun, Mr. John Bright, Mr. Haviland-Burke, the Hon. F. W. Cadogan, Mr. Callan, Alderman Cowen, Mr. Edmund Dease, Mr. De La Poer, Mr. Devereux, Sir C. W. Dilke, Mr. Dillwyn, Mr. Macarthy Downing, Lord Edmond Fitzmaurice, the Hon. Henry Fitzwilliam, the Hon. D. Fortescue, Mr. W. Fowler, the Hon. R. W. Grosvenor, Mr. Vernon Harcourt, the Hon. Auberon Herbert, Mr. J. D. Lewis, Sir T. Lloyd, the Marquis of Lorne, Mr. M'Clean, Mr. Bernal Osborne, and Mr. Walter.

THE BALLOT BILL.

Major Dickson and Mr. T. W. Mellor were the only Conservative members who voted for the second reading of the Ballot Bill on Thursday evening. Mr. Hastings Russell, the Liberal member for Bedfordshire, was in the minority. Mr. Akroyd, who lately separated from his party on the education question, voted for the bill, and Mr. F. S. Powell, the new member for the Northern Division of the West Riding, paired in its favour. There were no less than sixty-six pairs.

THE THANKSGIVING SERVICE.

The rumour that the Queen will be unable to take part personally in the thanksgiving ceremony of the 27th inst. is without foundation. Her Majesty retains her intention of being present. Her route on returning from St. Paul's will be by way of Ludgate-hill, the Old Bailey, the Holborn Viaduct, High Holborn, Oxford-street, Marble-arch, the eastern side of Hyde-park, and Constitution-hill.

The royal procession, as at present arranged, will consist of nine open carriages, of which the first seven in order will be filled by the Lord Chamberlain, the Lord Steward, the lords and ladies in waiting, grooms, equerries, and other attendants. In the eighth carriage will sit their Royal Highnesses the Duke of Edinburgh, Prince Arthur, and Prince Leopold, and the ninth carriage will contain the Prince and Princess of Wales, and one of their royal highnesses' children, Princess Beatrice, and Her Majesty.

As compensation for the change of route, the Metropolitan Board of Works will be allowed to re-erect their pavilion to accommodate 7,000 persons in Hyde-park. 8,000 troops will line the streets. Great preparations are being made inside St. Paul's. Tickets of admission have been given to the Committee of Deputies of the Three Denominations and many Nonconformist ministers. The Dean and Chapter distribute 1,000 tickets. The bishops are to appear in undress, and the clergy will not wear surplices. But so far as the supply to the general public is concerned, they will not be issued until to-morrow. Those issued to representative bodies and persons—amongst whom will be a number of working men—will absorb about 7,000 tickets. No steps have as yet been taken respecting the disposal of the remainder, some 7,000, beyond receiving personal applications, which have been sent to the Lord Chamberlain's office in enormous numbers, and will be, more or less, carefully considered on their merits. Most of the members of the Legislature (with their wives) will go to Paul's-wharf by steamers, which will leave the House of Commons' steps at twenty minutes past eleven on the morning in question, and return at two o'clock. The choristers will be limited to 250. The sermon in St. Paul's is to be preached by the Archbishop of Canterbury. Her Majesty is expected to leave Buckingham Palace at twelve o'clock. It is estimated that the public cost of the various arrangements will be 13,000*l.*

The general preparations are everywhere making satisfactory progress. A plan for the decoration of Ludgate-hill has been decided upon, and the triumphal arch at the foot of the hill, as well as the decoration of Temple Bar, is being proceeded with. The decorations there will be a continuous line of crimson drapery, four feet deep, richly ornamented with gold braid, and trophies of flags and shields at intervals of eighteen feet. Stacks of streamers will be fixed from the parapets at regular distances, and, if permitted by the authorities, fifty Venetian poles, twenty feet high, will be employed. Fleet-street and Ludgate-hill will thus be most effectively decorated. The Fleet-street committee propose to present a Bible to the Princess of Wales as a souvenir from the inhabitants of Fleet-street for her eldest son Albert Victor. Similar preparations are being made in Holborn and Oxford-street, where there will be grand illuminations. It is expected that the day will be observed as a general holiday in the Government establishments, but no orders have yet been issued on the subject. The 21st Brigade of the Royal Artillery will furnish a guard of honour to Her Majesty and the Prince of Wales at St. Paul's Cathedral. Mr. G. W. Martin, the eminent composer and conductor, is making arrangements for the attendance of 30,000 school-children in the Green Park, as close to Buckingham Palace as possible. They will sing the National Anthem on Her Majesty's return.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At a meeting held on Tuesday, composed largely of members of the late Huxley and Cremer Election Committee, it was unanimously resolved that Mr. Cremer be put forward as a candidate for the seat at the London school board shortly to be vacant by the unfortunate resignation of Professor Huxley. The only other candidate at present is the Rev. Llewellyn Davies.

BIRMINGHAM.—At the meeting of the school board on Wednesday, the question of the rejection of the precept of the board by the town council was discussed. It will be remembered that this step was recently taken by a large majority of the council, on the ground that a portion of the money required would be spent in subsidising denominational schools. A motion was submitted to the school board on Wednesday by the passing of which the difficulty would have been averted till the end of the present year. In supporting the resolution, Mr. George Dixon, M.P., said it was very likely indeed that Parliamentary action would be taken during the present session which would be sufficient to avoid the difficulty altogether. (Hear, hear.) The resolution was lost by three votes to six, the rejection of the precept being referred to the consideration of one of the committees of the board.

WOLVERHAMPTON.—A warm discussion occurred on Monday night in the Wolverhampton Corporation meeting upon an amendment declining for the present to pay the school board's first precept. The mayor, acting upon the advice of the town clerk, refused to put the amendment, because to do so would be to perform an illegal act, the duty of the corporation being merely ministerial. The precept was voted by thirty votes to ten. Protests were lodged, opposition at every future election to the council was threatened, and it was announced that many very influential ratepayers would submit to distraint rather than pay denominational fees.

HINCKLEY.—The result of the polling for the new school board was declared on Saturday night as follows:—Thomas Abell, Independent; Arthur Atkins, Unitarian; George Hamson, Independent; Thomas Ancott, jun., Baptist; Wm. Gray Farmer, Episcopalian; Charles Farndon, Wesleyan; Thomas Worthington Clarke, Episcopalian.

SEIZURE FOR A SCHOOL RATE.

At Salford, on Wednesday, before Sir I. Mantell, the third hearing of the summons against Mr. W. Warburton, of Howard Cottage, Eccles New-road, for the non-payment of an education rate levied upon him, was resumed. Mr. Woodruff, assistant overseer, appeared on behalf of the Salford overseers, and the defendant conducted his own case. It will be remembered that the claim against the defendant was for 16s. 9d., being the balance of unpaid rates, and 1s. 6d. costs. The total amount of the rate was 10*l.* 1s., of which the defendant had paid 9*l.* 4s. 3d. The defendant having again reiterated his objections to pay the education rate, both on legal and moral grounds, the stipendiary said the court had no power to deal with the case, except with regard to the reasons why the rate was not paid. With respect to the exceptions the defendant took to the rate or otherwise, they were grounds of appeal to the quarter sessions, and not such as the magistrates could decide. They could not enter into any matter except the reasons why the rate was not paid. None of the defendants objections fell within that category, and the court had no alternative but to order that he should be distrained on in this case. Mr. Woodruff: I apply for an immediate distress warrant. The Stipendiary: I presume there is no doubt that Mr. Warburton will obey the order? Mr. Woodruff: He says he will not. The Stipendiary: If he says he will not, I shall not hesitate to grant an immediate distress. Mr. Woodruff: The defendant thinks it strange that the overseers should single him out. It's for the protection of the oversers. The Stipendiary: You can make that a subject of communication to the newspapers if you like. I cannot deal with it here. Do you refuse to pay, Mr. Warburton? Defendant: I am extremely sorry to be in this position; but on conscientious grounds I must refuse to pay the rates. The Stipendiary: I am sorry those grounds stand in your way. They are very much to be respected, but I must grant the rate. An immediate distress warrant was accordingly granted.

Yesterday afternoon, about two o'clock, the chair and table seized from the residence of Mr. Warburton, a member of the School Board of Salford, for refusing to pay a school board rate amounting to 18s. 3d., were sold by public auction in the police drill-room of the Town Hall. When the dais was ascended the first bid was 2*l.* 7s. (the amount which was stated to cover the rate and all expenses incident to seizure, &c), but this was quickly succeeded by another cry of 2*l.* 15s., followed alternatively with 3*l.*, 3*l.* 5s., 3*l.* 10s., 3*l.* 15s., 4*l.*, 4*l.* 5s., 4*l.* 10s., 4*l.* 15s., and, after a few moments' pause, 5*l.* The buyer was a Mr. Charles Thomas Chieviers, of Stockport, a friend of Mr. Warburton's; and the money was paid by Mr. Wilkinson, a burgess of Salford. There are many rumours prevalent that Mr. Warburton is only the first of a large number of the ratepayers who have determined to resist payment of a rate which they consider obnoxious.

THE NEW LEAGUE PROGRAMME.

A meeting of the executive committee of the National Education League was held at the offices, 17, Ann-street, Birmingham, on Wednesday. Mr. Joseph Chamberlain presided. A report was presented from the committee of officers in reference to the recommendations recently issued by the executive committee. The report stated that, so far as the officers had means of judging, they believed the developed programme would receive the almost unanimous assent of the members. The reports from the various branch committees showed they were displaying great activity in obtaining petitions in favour of Mr. Dixon's motion. Representations have been made by the majority of branches to members of the House of Commons on the same subject. A paper on the normal schools, which had been prepared under the direction of the statistical committee, was presented. On this subject the following resolution was passed:—"Resolved—That, in view of the great number of teachers required under the Elementary Education Act, 1870, for schools under the control of the representatives of the ratepayers, it is the duty of the Government to provide normal schools, under public and responsible management, and that Mr. G. O. Trevelyan, M.P., be requested to introduce a motion into the House of Commons to this effect."

NEW EDUCATION CODE.

(From the *Daily News*.)

The code of regulations under which the Committee of Council on Education administer the Parliamentary grant to elementary schools is presented every year to both Houses of Parliament within a month of their meeting, and becomes law a month after its presentation. The new code, which bears date the 6th of February, contains several important modifications of the old arrangements. Grants to infant schools are now distinctly made dependent on their being taught "by a certificated teacher of their own," and the standards of examination are slightly raised. In the fourth standard, for example, the few lines of poetry or prose which form the reading lesson are now to be "at the choice of the inspector." In the fifth standard the arithmetic lesson is to be practice and bills of parcels, instead of practice or bills of parcels; and in the sixth standard, instead of a choice between vulgar and decimal fractions, scholars are now to pass in both. The most important changes are, however, those which come under the head of "Reduction of Grant." In the first place, an entirely new provision is introduced, in accordance with a promise made in Parliament, by which the grant is reduced by one shilling per scholar, according to the average attendance throughout the year, unless vocal music forms a part of the ordinary course of instruction. Another new provision, introduced in accordance with the pledges given by Mr. Gladstone and Mr. Forster in the House of Commons, is one by which the grant is reduced by "its excess above one half of the expenditure on the annual maintenance of the school." The regulation that the grant shall never exceed fifteen shillings for each scholar, stands as it did; but the provision that it shall not exceed the income of the school from other sources has been recast. The sources of income are described as fees, rates, and subscriptions, and the special reference to payments for educational purposes made by a school board is omitted. The New Revised Code is, on the whole, one of which neither the managers of elementary schools nor the public have much reason to complain.

A burglar's convention at Vermont lately passed a resolution against murder.

Literature.

MIDDLEMARCH.[*]

The issue of a story in half volumes with the long interval of two months between each, is one of the severest tests to which a novelist could submit himself. The monthly instalments of serial stories, which have come to form so large a part of our magazines, are read rapidly, and then dismissed until the next month brings its new portion. But a separate publication makes more pretension, and is not to be thus cavalierly treated; and if a work so published is to secure for itself a favourable reception, it must have great intrinsic merit. A writer, indeed, like Mr. Wilkie Collins, with an extremely ingenious and subtle plot, the unravelling of which absorbed the reader's whole attention, could by working the story up to a certain definite point in each number, sustain the interest throughout. But in the absence of this sensationalism it needs unusual power in a writer to secure and keep this hold on the attention, despite the distraction to which, from the long interruptions, it is liable. In order to it there must be a perfect elaboration of detail. Not only must the book, as a whole, be attractive, but each part should have its own distinct charm. A writer whose power lies in a dashing outline or the effect produced by the rapid succession of incidents, whose characters are simply lay figures exciting no sympathy and inviting no study, and whose style is equally loose and unattractive, would have no chance of success under such conditions. Original conceptions of character worked out with consummate art, philosophic views of men and things, wise apophthegms tersely expressed, felicities of style, bits of poetic description, are the features which a book published in this way should possess if it is to be popular. A book with these characteristics will, we believe, be all the more appreciated because of this treatment, for many who would rush through the complete story without pausing to dwell upon the gems of thought and language so abundantly scattered over it, will almost perforce be led to linger among these beauties when they have before them only the small portion in which, possibly, there is little beside calling for special notice.

Of all our writers there is none who could so fully comply with these conditions, or so safely make such an experiment as George Eliot, and she is up to her own highest mark in "Middle-"march." We have before us the last half of the first volume, and as yet we have little but the openings of the story. We are introduced to the *dramatis personæ*, get a general idea of the point on which the interest of the tale is likely to turn, see the train laid for the complications and difficulties through which our course is to lie, and that is all. Still there is enough to awaken interest and to enable us to see that the literature of fiction will receive a valuable addition. Already some of the characters stand out with sufficient distinctness to indicate the kind of part they are likely to play. Bulstrode, the Middlemarch banker, with a reputation for wealth and a pretentiousness fully equal to it, with his evangelical principles and his Pharisaic temper, with the spirit of thorough worldliness, and the intense feeling of self-importance that were underlying both, is a type of a certain class of country-town magnates. Lydgate, the young surgeon, a man of independent mind, original thought, and high purposes, who had already had an experience of life little suspected by the circle into which he is thrown at Middlemarch, is a man of very different stamp, and the care which the authoress has taken in introducing him to us, shows that he has a part of some importance to play. At a time when "most medical practice "was still strutting or shambling along the "old paths," Lydgate had taken up the work of his profession in a more scientific spirit, and his hope in settling in this Middlemarch town was "to do good small work for Middlemarch, "and great work for the world." "He was," we are told, "at a starting-point which makes "many a man's career a fine subject for betting, "if there were any gentlemen given to that "amusement who could appreciate the compli-"cated probabilities of an arduous purpose, with "all possible thwartings and furtherings of cir-"cumstance, all the niceties of inward balance, "by which a man swims and makes his point, "or else is carried headlong." It is amid the society of Middlemarch, which to superficial observers looks quiet and humdrum enough, but which has its own elements of excitement and difficulty, that this problem has to be worked out. Already the young surgeon has had his difficulties in the election to the infirmary, and the conflict between his willingness to oblige Mr. Farebrother, the vicar, and his indisposition to yield to Mr. Bulstrode on the one side, and his conviction on the other of the unfitness of the friend he wished to serve for the post. And a greater difficulty of another kind is rising up in the nascent feeling for Miss Vincy, which is beginning to develop itself.

Altogether these sketches of Middlemarch society are remarkably clever and life-like. How many country towns are there of which, unfortunately, it might be said, "This was one "of the difficuties of moving in good Middle-"march society: it was dangerous to insist on "knowledge as a salient qualification for any "salaried office." How natural and effective is the contrast between the prosperous but vulgar matron and the more fashionable daughter who has been "caught early and educated "at Mr. Lemon's," and how true the observation that "the tinge of unpretentious inoffensive "vulgarity in Mrs. Vincy gave more effect to "Rosamond's refinement, which was beyond "what Lydgate had expected." In such a town we are sure to find old practitioners filled with jealousy of a young doctor, who dared to innovate an established usage by not dispensing his own drugs, especially as he "had not been "to either of the English universities, and en-"joyed the absence of anatomical and bedside "study there, but came with a libellous pre-"tension to experience in Edinburgh and "Paris, where observation might be abundant "indeed, but hardly sound." Equally common, we fear, are such characters as Bulstrode, who did not mean ill, but in whom ambition was so strongly developed that it infected even his religion. "It was a principle with Mr. Buls-"trode to gain as much power as possible, that "he might use it for the glory of God. He "went through a great deal of spiritual conflict "and inward argument in order to adjust his "motives, and make clear to himself what "God's glory required. But his motives were "not always rightly appreciated. There were "many crass minds in Middlemarch whose re-"flective scales could only weigh things in the "lump; and they had a strong suspicion that "since Mr. Bulstrode could not enjoy life in "their fashion, eating and drinking as little "as he did, and in correcting himself about "everything, he must have a sort of vampire's "feast in the sense of mastery." His more blunt, and less pretentious brother-in-law, Mr. Vincy, who does not make such lofty pretensions, serves as a foil to the banker, and the long conversation in the first chapter of the second part in which the man who confesses to be of the world holds up to the other a mirror in which he may see himself as outsiders see him, is exceedingly well done. Mr. Farebrother is a type of clergyman which we do not often meet now either in novels or in real life—no Pharisee, but, even to Lydgate's charitable judgment, not what a clergyman ought to be, yet withal "a like-"able man, sweet-tempered, ready-witted, frank, "without a grain of bitterness or other conver-"sational flavour which makes one-half of us "an affliction to our friends." It is to this circle, described with a clearness which lights up every character in the group that Dorothea with her new husband is about to return. While we have been making our acquaintance with Middlemarch, they have been making acquaintance with each other on their honeymoon trip, and unhappily it has already become evident that both have made a mistake. What will be its results the coming volumes will tell, and meanwhile we must wait in patience.

[*] *Middlemarch.* By GEORGE ELIOT. Book II. Old and Young. (London and Edinburgh: William Blackwood and Sons.)

THE INTERNATIONAL.[*]

A French writer of repute, M. Edmond Villetard, had forestalled Mr. Onslow Yorke with a complete history of the International. But it must be said that Mr. Onslow Yorke has quite surpassed him. The Frenchman gave a very exact detail of the rise and development of the society, the difficulties it met with, its peculiar organisation—its sections and federations; and its methods for attaining complete communication between nation and nation. But Mr. Onslow Yorke has thrown his knowledge into smart dialogue and narrative, and has written what is in point of fact a story of such peculiar attractiveness that we know not how we can apologise for having so long left the neat red-covered, liberty-capped, little book unnoticed. We must now do our best to make what amends we may. Though the International is hardly so interesting a topic as it was a few months ago, it has a significance that is likely to be historical, since it contributed its own share to the Revolutionary Commune of Paris in the end of 1870.

Mr. Onslow Yorke sets out by giving us a dialogue between himself and a Genevese workman, who demands radical changes in the relations between labourers and capitalists, which are certainly bolder than they are clear-sighted. But he is a typical specimen of the radical workman of the continent. He would put down wage and hire by law; he would in fact inaugurate a war against all property; but he is hazy in the details of his plan, and, pressed pretty close, can only intimate implicit faith in a certain Karl Marx. Mr. Onslow Yorke then goes on to tell how in 1862 two Paris workmen, after considerable difficulty, got the consent of the Emperor and came over as delegates to the second International Exhibition in Cromwell-road; how they met with workmen of various nationalities, and how, taking careful note of things as they had come to do, they were surprised to discover the influence which the trades unions had brought to the English working men. They thought that were this system only adopted in France it would be the salvation of their class, and they said so to their French fellow-workmen. But, then, in France combinations of workmen were illegal. The laws, however, could be evaded. The idea had taken such hold of the Paris workmen when they heard all that Tolain and Fribourg had to say, that they clubbed a franc a month, made a purse, put it into the hands of the deputies, and sent them back to London to form an International Society. The Imperial law had not declared that a French workman should not be a member of an English or Foreign Society. Tolain and Fribourg returned to England, and made yet closer acquaintance with foreign and English workmen of radical views. They met with that Karl Marx whom the Genevese workman so greatly trusted. Mr. Onslow Yorke says, "It was an evil hour in "which the Paris bronziers met this learned "and unsmiling Jew."

"This Marx was born in Trier, the stately city on the Mosel, when that province was a part of France, so that his birth was French, and he can claim at any time a Frenchman's rights. His father was a Jew—well-bound, well-read, well-off—with a desire not often found in Jews, to seek distinction in the camp. No Jew could carry arms in Germany in those days, and the elder Marx accepted a career in France. The son is, like his sire, a citizen of the world. When Frier was once more German, Marx resumed his native flag. His son was put to school. Karl became a scholar, versed in languages and arts, a doctor in philosophy, a writer and a speaker of repute, an editor with subtle insight; and a prophet of opinions which the world in general, and the radicals in particular, held to be extreme. . . . He was certainly more terrible to his friends than his foes. For Marx was less of a political reformer than a social prophet. If he hated kings, he hated capitalists even more than kings. A cold, unsmiling man, he would have stripped Crœsus of his money rather than a Kaiser of his crown. He was not a Communist, as Alexander Herzen and Michael Bakonin were Communists, from Tartar habit and tradition, but from deep and close, if only fitful, speculations of his own."

The International was now formed, and Karl Marx was soon its leading spirit—the fundamental pact being evidently drawn by his hand. The thing took great hold in Paris, and the Paris workmen soon found themselves called on to protest against the English members for presuming to act without due reference to them. A great congress was held at Geneva, at which George Odger and other Englishmen were present. They were weak in speaking power; and the result was that their counsel was overruled. Marx was bent on involving the society in foreign political difficulties, against which Odger and others fought bravely. The following are given by Mr. Onslow Yorke as the principles then formally adopted by the association:—

No interest to be charged for money lent.
No obstacles in the way of free exchanges.
No one shall refuse to work.
No public schools; no gratuitous and compulsory education.
Liberty for anyone to teach.
A common rule for all co-operative societies.
Study much before a strike.
Direct taxation.
An armed people: no professional troops.
Every one may pray as he likes, so long as he is just and moral, and does not bring "his God" into the workshop and *auberge*.
Nothing to do with the Polish question.
(Here a blow at Karl Marx.)

These were signed by all, with only a few dissentients, who subscribed a separate paper called opinions of the minority, which were of a more decided Communistic tinge.

The French Government felt called on to watch the new association closely, and the police got the hint. But Tolain and his fellow-correspondents timeously showed some capacity to aid the State in putting down a strike at the silk mills of Roubaix, where improvements had been made in the machinery; some bank-notes actually being conveyed to them,

[*] *The Secret History of the International.* By ONSLOW YORKE. (Strahan and Co.)

which only raised strife. This, however, only staved off the evil for a time.

Tolain and Fribourg, desirous to further extend their influence, arranged for another congress at Lausanne, where difficulties arose, and they returned home to find that the Government had dissolved the Paris branch of the association, and that each prisoner was condemned to pay a fine of 100 francs. Rouher directed his whole energies to destroy the association; but without success. What was more fatal to it finally, was the character of the men who now joined it. Cluseret, Rochefort, Levi, Godin-Lemaire, were among the number. Tolain and the more sensible men were now silenced; and the society, gradually departing from its original purpose, became daily more and more political and revolutionary, in spite of the struggles of the original founders to save it from its danger. Cluseret and the rest soon rose to a bad eminence; and speedily the outbreak of the war gave them opportunity to indulge their lawless and wanton appetite for strife and bloodshed. The International was absorbed in the revolutionary Commune.

Mr. Onslow Yorke has written a most graphic and powerful account of the society; relieving it by incisive touches of character-painting. It is a valuable little book; in spite of a touch of high-pressure style now and then; and it is certain to be often referred to in future histories of the time.

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*MR. BROWNING'S APOLOGY FOR NAPOLEON III.**

Mr. Browning, to use one of his own fine phrases, has talked "within the soul" for many types of human character. If we could not with *certainty* point to any individual as being Bishop Blougram, for instance, we feel the typical significance of the confession; and, in the measure that we enter into sympathy with Mr. Browning in the performance, we have gained in some sort a new, though vicarious, experience. It is the same with the various confessions which compose that unique work, "The Ring and the Book." The poet gives us clues whereby to read "within the soul," whether Count Guido Franceshini, with dry Italian craftiness, defends himself by reciting circumstances with just the touch of daring frankness that lightens the casuistical sophistry, as he makes such declarations as this:—

> "'Tis scarce the gravity of the court
> Will blame me that I never piped a tune,
> Treated my falcon, gentle-like my finch.
> The obligation I incurred was just
> To practise mastery, prove my mastership;
> Pompilia's duty was—submit herself,
> Afford me pleasure, perhaps cure my bite";—

or Pompilia, with faltering tongue breathes out her sweet faith and gentle submissiveness in such words as these:—

> "Others may want and wish, I wish nor want
> One point of the circle plainer, where I stand
> Traced round about with white to front the world."

Mr. Browning by means of dramatic monologue aims at revealing the secret and unuttered justification for acts and series of acts which have been so coloured by the play of mixed motive and intent as to take-on a wholly different character in the eye of the actor from what they do in that of the spectator. He must say the best possible for the proscribed by letting their own pent-up thought flash out into language, for defence. He is thus pre-eminently metaphysical. He does not care for incident or for outward result. He is all for the "inner "man of the soul." His finest poems are thus involved, abrupt, full of quaint turns, of ellipses, of scarcely allowable suggestion, and startling, imperfect metaphor. And the reason is that the characters he selects are puzzles: his chief business is to "say a word for them." If he occasionally deals with other and healthier types, it is mostly to gain aid and relief in his interpretation of the moods of these abnormals. The form of his work is thus determined by much the same influences that go to direct his choice of subject. Healthy, open-air feelings have but little attraction for him: he likes to burrow in dark corners; but he succeeds wonderfully in bringing forth gems that sparkle all ways the moment they are set forth in the clear light of day. In this, too, he is an exponent of the artificial and involved character of the time, notwithstanding that he can write of the British public as "ye that love me not."

Napoleon the Third, who is unmistakeably dealt with in this new poem under the name of Prince Hohenstiel-Schwangau, is scarcely the first living person Mr. Browning has treated in this semi-dramatic, semi-apologetic form; but it is the most striking case we have yet had. In many ways he has written effectively. If he has not succeeded in specifically defending individual actions, he has, at least, thrown unexpected lights on the actor's character, and thus interpreted his policy in the highest sense. The subtle thought and wavering will of the ex-Emperor are here most exquisitely pourtrayed; and from first to last, there is an under-current of cold speculation on his own possibilities, which gives surprising verisimilitude. Mr. Browning's conception may be all wrong, of course; and politically it may explain little or nothing. It is, however, a remarkable study of a keen and ambitious mind, always doubtful of instruments rather than doubtful of itself; but, in practical affairs, often suffering under the disadvantages that are commonly bred of self-distrust. The dramatic expedients, too, are very characteristic of Mr. Browning's genius. His hero is located in the Residenz (Tuileries), but, in a sort of trance he fancies himself in Leicester-square; and thus there is an implicit confounding in the imagination of great interests with the shadows of unsuccessful enterprises. It is quite impossible to give any epitome of the poem, for it is unsurpassably subtle, and now and then enigmatic. There are no outstanding references to real events on which a reviewer can lay hold, and thus swing easily over the recurrent gaps, which, however, gradually seem to narrow as you look closely into them. The necessity of doing something—though it should be in no other way than in translating a thought into the least tangible form, is illustrated by his drawing lines from one ink-blot to another on a sheet of paper—a proceeding which he thus explains and justifies:—

> "You are taught thereby
> That 'tis my nature when I am at ease,
> Rather than idle out my life too long,
> To want to do a thing—to put a thought
> Whether a great thought or a little one,
> Into an act as nearly as may be
> Make what is absolutely new—I can't;
> Mar what is made already well enough—
> I won't—but turn to best account the thing
> That's half made—that I can. Two blots, you see,
> I knew how to extend into a line
> Symmetric on the sheet they blurred before—
> Such little act sufficed, this time, such thought."

His views of his mission as a practical reformer are thus summed up:—

> "Well, that's my mission, so I serve the world,
> Figure as man o' the moment—in default
> Of somebody inspired to strike such change
> Into society—from round to square,
> The ellipsis to the rhomboid, how you please,
> As suits the size and shape o' the world he finds.
> But this I can—and nobody my peer—
> Do the best with the least change possible:
> Carry the incompleteness on, a stage,
> Make what was crooked straight, and roughness smooth,
> And weakness strong: wherein if I succeed,
> It will not prove the worst achievement, sure,
> In the eyes at least of one man, one I look
> Nowise to catch in critic company:
> To wit, the man inspired, the genius' self,
> Destined to come and change things thoroughly.
> He, at least, finds his business simplified,
> Distinguishes the done from undone, reads
> Plainly what meant and did not mean this time
> We live in, and I work on, and transmit
> To each successor: he will operate
> On good hard substance, not mere shade and shine."

He is assured that, holding—

> "the balance straight
> For twenty years, say, weighing claim and claim,
> And giving each its due, no less no more,
> This was good service to humanity."

One of his qualifications he finds in his having served and suffered, and he thus embodies the doctrine:—

> "King, all the better he was cobbler once,
> He should know, sitting on the throne, how tastes
> Life to who sweeps the doorway. But life's hard,
> Occasion rare; you cut probation short,
> And, being half-instructed, on the stage
> You shuffle through your part as best you may,
> And bless your stars, as I do. God takes time.
> I like the thought. He should have lodged me once
> I' the hole, the cave, the hut, the tenement,
> The mansion, and the palace; made me learn
> The feel o' the first, before I found myself
> Loftier i' the last, not more emancipate;
> From first to last of lodging, I was I,
> And not at all the place that harboured me.
> Do I refuse to follow further yet
> I' the backwardness, repine if tree and flower,
> Mountain or streamlet were my dwelling-place.
> Before I gained enlargement, grew mollusc?
> As well account that way for many a thrill
> Of kinship I confess to with the powers
> Called Nature: animate, inanimate,
> In parts or in the whole, there's something there
> Manlike, that somehow meets the man in me.
> My pulse goes altogether with the heart
> O' the Persian, that old Xerxes, when he stayed
> His march to conquest of the world, a day
> I' the desert, for the sake of one superb
> Plane-tree, which queened it there in solitude:
> Giving her its necklace, and each arm
> Its armlet, suiting soft waist, snowy side,
> With cincture and apparel. Yes, I lodged
> In those successive tenements; perchance
> Taste yet the straitness of them while I stretch
> Limb and enjoy new liberty the more.
> And some abodes are lost or ruinous;
> Some patched-up and pieced-out, and so transformed,
> They still accommodate the traveller
> His day of lifetime."

There is a peculiar *feel* of fatalism throughout the poem, and now and again it comes to utterance. He says that he

> "Braved sorrows, courted joy, to just one end—
> Namely, that just the creature I was bound
> To be I should become, nor thwart at all
> God's purpose in creation."

On the whole, Mr. Browning's "Prince "Hohenstiel" is a subtle, sustained study of a very remarkable character. It is a triumph of his peculiar style of art; but, in applying it to living men like the ex-Emperor Napoleon, he exposes himself to peculiar risks of being misunderstood, since there is danger of his purely dramatic, metaphysical analysis being read with too exacting reference to actual political events.

* *Prince Hohenstiel-Schwangau: Saviour of Society.* By ROBERT BROWNING. (Smith, Elder, and Co.)

Epitome of News.

The Queen and Court are expected at Windsor to-morrow, and the Prince and Princess of Wales at Marlborough House on the 26th.

On Sunday the Dean of Westminster preached before Her Majesty.

General Schenck, the United States Minister, was present at Mr. Gladstone's dinner party on Saturday.

It is announced that Mr. Disraeli's appearances in Lancashire will be limited. The right hon. gentleman will on the Wednesday of Easter week receive addresses from the "Constitutional" Association, at the Pomona Gardens, Manchester, and speak in the evening at the Free-trade Hall.

On Saturday Mr. John Albert Bright, eldest son of the Right Hon. John Bright, sailed for New York in the steamer Calabria, with the intention of making a tour through the United States.

Mr. Mundella, M.P., is for the present laid aside with a severe attack of influenza.

Mr. H. T. Chorley, the eminent musical critic, died last week.

Lord Hobart is said to have been appointed Governor of Madras, and Mr. Hobhouse legal member of the Indian Council.

It is reported that Lord Northbrook (Under Secretary for War) will be appointed to the vacant Viceroyalty of India, which the Earl of Kimberley has declined. Lord Dufferin has also been named.

The Executive Committee of the Sunday School Union, representing more than one hundred thousand teachers, have presented addresses of congratulation to Her Majesty and the Prince of Wales on the recovery of his royal highness from his late dangerous illness. Gracious replies have been received to both addresses.

The Easter Monday Volunteer Review will be held at Brighton, but the force will be placed entirely under brigadiers and staff officers of the regular army, accustomed to the manœuvring of troops on an extensive scale.

On Monday morning the Bolton magistrates—after a sitting of nine days for the examination of the fourteen men charged with manslaughter, riot, and demolishing a building on the occasion of the Dilke riot at Bolton on the 30th of November last—committed eight of the defendants for trial at the next Manchester Assizes, on the charge of rioting only. Major Hesketh, a magistrate, who was one of the defendants, was discharged with five others.

Her Majesty's Commissioners for the Exhibition of 1851, without conceding the point that the interests of art or the public would have been injured by the sale of manufactured objects, have announced that the same rules will be adopted in respect to sales as were laid down for the Exhibitions of 1851 and 1862.

The closing meeting in connection with the Lambeth Baths will be held on March 10, Alderman Sir J. G. Lawrence, M.P., presiding.

The Army Estimates for the ensuing year are 14,824,500*l.*, showing a decrease of 1,027,200*l.*

On Monday Sir Charles Dilke and Sir Henry Hoare addressed a public meeting of their constituents in the Vestry Hall, Chelsea. Sir Charles Dilke was received with cheers, and promised to justify in the House of Commons the statements he had made elsewhere. A resolution of confidence in the hon. members was carried, and Mr. Moy Thomas then moved, and Mr. Nieass seconded, a special vote of thanks to Sir Charles Dilke for his votes against the Royal dowries and against the second reading of the Parks Bill. This resolution, it is stated, was carried "amid the most enthusiastic cheering again and again renewed."

Soon after six o'clock on Friday evening a young man went into the bank of Messrs. Goode, Marr, and Co., at Birmingham, and asked for change for a sovereign, which was supplied to him by Mr. Marr, who was then alone in the office. As that gentleman went from the counter he was stabbed in the back, and on turning he received another thrust in the breast. The knife, however, fortunately glanced off from his coat-button. He cried for assistance, and his assailant was secured after a great struggle. The man, it seems, is named Frederick Farley, and he had been seen lurking about the bank for the last few days. The weapon he used was a blade thrust into a thick stick; he had also a butcher's knife and hammer in his pocket. Mr. Marr is not dangerously wounded.

A most distressing accident happened to the youngest daughter of the Rev. Mr. Thrupp, vicar of Feltham, Middlesex, on Tuesday evening. It

appears that the young lady was dressing for an evening party, when she placed a lighted candle on the floor before a large glass; her dress became ignited, and she was speedily enveloped in flames. Medical and other assistance was immediately procured, but without avail, for she expired on Wednesday evening. She was about nineteen years of age.

On Thursday the inmates of the residence of Mr. Hampton, a county magistrate, of Brockengate Hall, near Stourbridge, finding the cook and housemaid, who occupied the same room, had not arisen as usual, broke open the door of the apartment. One of them was found in a state of insensibility on the floor and the other dead in bed, from the effects of suffocation produced by the fumes of a coke fire.

Miscellaneous.

INTERNATIONAL ARBITRATION.—Notwithstanding the unexpected turn which the indirect claims of the United States have given to the whole question of arbitration, it is the intention of Mr. H. Richard, M.P., to proceed with the motion of which he has given notice in the House of Commons.

"ETHICS FOR UNDENOMINATIONAL SCHOOLS."—One of the oldest and most eminent of German educationists, a pupil of the great educational philosopher, Herbart, has just published "Ethics for Undenominational Schools." The work will no doubt attract the attention of both legislators and educationists in England, as it has already done on the continent. The editor of the *School Board Chronicle* and a German scholar are engaged upon an English adaptation of the book.

SIR ROUNDELL PALMER.—A London correspondent, referring to the ex-Speaker's refusal to accept a pension, says:—"I may mention a nobler act on the part of Sir R. Palmer. His Alabama brief was marked with a fee of 30,000 guineas. Sir R. Palmer returned this to the Treasury with the remark that if he was to hold a brief at the bar of the International Court he preferred to hold it without a fee. Considering that this arbitration must take him out of his court, where he is making 20,000*l.* a year, for at least six months, I need say nothing as to the generous temper which an act of this description implies."

CAPITAL PUNISHMENT ABOLITION BILL.—The following are the enacting clauses of a bill, prepared and brought into Parliament by Mr. Charles Gilpin, Mr. Robert Fowler, Mr. M'Laren, and Sir John Gray, to abolish capital punishment:—"1. The first, second, and third sections of chapter one hundred of the statutes passed in the twenty-fourth and twenty-fifth years of her present Majesty are hereby repealed. 2. Whosoever after the passing of this Act shall be convicted of murder shall be sentenced by the Court to be kept in penal servitude for life. 3. Whosoever shall be convicted of high treason shall be liable, at the discretion of the Court, to be kept in penal servitude for life, or for any term not less than seven years."

THE FUNERAL OF MR. JOSEPH PEASE, whose death was announced last week, took place on Thursday afternoon, at the Friends' Burial-ground, behind the chapel at Darlington. The funeral was, it is stated, the largest that has probably ever taken place in Darlington, being attended not only by the principal tradesmen and the residents of Darlington, but by the chief commercial gentlemen of the Cleveland district and South Durham, including the leading representatives of the iron and coal trades. There were also the various managers and others connected with the different railway departments of the Darlington section and also of the North-Eastern Railway. Deputations of the managers and workmen of the different iron and coal mines in which the deceased gentleman had so great an interest were also present. The obsequies were conducted in a very simple manner, according to the principles of the Society of Friends, there being but one hearse, without plumes, and a single mourning coach.

MANITOBA.—At the Royal Colonial Institute on Monday, Mr. F. W. Chesson read a paper on the new Canadian province of Manitoba, in which he expatiated on the great natural resources of that country, and advocated the speedy construction of a railway between Lake Superior and the Red River. He also spoke of the necessity of adopting measures for the civilisation of the Indians, and urged that a Maine liquor law should be enforced in the Indian territories. The Duke of Manchester presided, and the attendance, which was very numerous, included the Bishop and the late Governor of Rupert's Land, Drs. Rae and Cheadle (the well-known explorers of that region), Sir Garnet Wolseley (the commander of the Red River Expedition), the late Archdeacon of the Red River settlement, Sir John Rose, Sir Charles Nicholson, Sir Bartle Frere, Lord Alfred Churchill, Mr. Edward Jenkins, author of "Ginx's Baby," Dr. Eddy, Dr. W. H. Russell, of the *Times*, Colonel Torrens, M.P., Mr. McArthur, M.P., Mr. Macfie, M.P., &c.

IMPORTANT DISCOVERY AT JERUSALEM.—Captain Wilson, R.E., in a letter to the *Times*, says that it will be remembered that Captain Warren explored a remarkable rock-hewn passage leading southwards towards the Temple area from the subway at the Convent of the Sisters of Sion. "Mr. Schick has found a continuation of this passage, or rather aqueduct, as it is now proved to be, towards the north. In my notes to the Ordnance Survey of Jerusalem, I pointed out the possible existence of an aqueduct in this position, and should future researches prove this view to be correct we may possibly identify the aqueduct with that made by Hezekiah when 'he stopped the upper watercourse (accurately, source of the waters) of Gihon, and brought it straight down to the west side of the city of David' (2 Chron. xxxii. 30.) It may also be the 'conduit of the Upper Pool,' mentioned in Isaiah and the Second Book of Kings. The existence of the aqueduct lately discovered is a strong argument in favour of the belief that the City of David occupied a portion of Mount Moriah, and it may possibly enable us to identify the Pool, or some source near it, as the Upper Gihon, and Silvaur as Gihon in the Valley."

Gleanings.

A Milwaukie judge recently restored order in his court by drawing a seven-shooter, and flourishing it at the turbulent.

The young ladies of Waterville, Maine, having recently organised an anti-tobacco society, the young men of that town have organised an anti-corset society.

Chicago is very sorry, the *Post* says, that they could not keep their fire until the arrival of the Russian Grand Duke. They took pride, however, in showing him Mrs. O'Leary's cow and the Post-Office cat.

Here is a Missouri paper's notion of the high calling of journalism:—"We are compelled to make this week's issue almost exclusively a local and advertisement paper; but look out for next week's. It will be one of the gayest, fiercest, hottest papers that ever went forth from an American news raggery."

TICHBORNE AMENITIES.—A *bon mot* relating to the Tichborne trial is circulating in Westminster Hall. A few days after the passage of arms between the Attorney-General and Mr. Serjeant Ballantine, the latter was asked by a learned friend, "Whether the Attorney-General had not yet got down to Wapping." The reply was, "No, my lord, he has not yet got out of Billingsgate."

THE FINITE AND THE INFINITE.—A lady writes to the Academy of Sciences that she has at last found the principle which differentiates the finite from the infinite. She demands that five other academies shall join the Academy of Sciences, and that together they shall pay her a sum of one million sterling. At this price she will yield up her secret. The Academy has declined to refer this vast and indirect claim to arbitration.—*British Medical Journal.*

A SWINDLER'S TRICK.—A Birmingham tradesman receives half of a 5*l.* note, and an order for about 5*l.* worth of goods, which he at once forwards, but does not receive the other half-note. No; that has gone to another tradesman, and has brought the swindler 5*l.* worth of goods. But the swindler, anxious to give as little trouble as possible, out of mere good nature sends the second tradesman the address of the first, and advises them to divide the 5*l.* between them. This they do, and meanwhile he is on his way to America, where his peculiar talent of making his money go twice as far as other people will stand him in good stead at present prices.

INJURIOUS DYES.—The *Mechanic's Magazine* warns its readers that the coal-tar, or aniline dyes, in the beauty of which we have been revelling ever since the discovery of mauve, are poisonous, and that fabrics coloured with them are capable of injuriously affecting wearers of them and workers in them. Aniline itself is poisonous, and many of the oxidising agents used in connection with it are poisonous. It appears, however, that the deleterious effects are not so apparent where the dyes are properly used as in cases of low qualities of colours, put on cheaply.

A PLAIN-SPOKEN BISHOP.—A London correspondent says:—The death of Dr. Daly, Bishop of Cashel, reminds me of an incident in his career which is worth mentioning. Many years ago, when ritualism had attained only very modest proportions, and when the High Church party had a veneration for the episcopal office which they have long since outgrown, Bishop Daly paid a visit to St. Barnabas Church, Pimlico, then the Mecca of Anglo-Catholics. His lordship was spied out by some of the clergy, and they all went in procession to the bishop and begged for his blessing. Dr. Daly, who was almost as vehement a Protestant as Dean M'Neile, and who stammered a good deal, thus replied to the request: "I w-w-ont d-do anything of the s-s-s-sort. I've had enough of your t-t-tomfoolery." The feelings of the St. Barnabas clergy may be more readily imagined than described, as the penny-a-liners say.—*Bradford Observer.*

A LENTEN "BILL OF FARE."—The "bill of fare" for the "faithful" of the metropolis during Lent has been issued by Archbishop Manning. The "dispensations" run as follows:—1. Flesh meat is allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Wednesdays and Fridays, Ember Saturday, and the four last days in Holy Week. On Sundays even those who are bound to fast may eat flesh meat at their discretion. 2. Eggs are allowed at the single meal of those who are bound to fast, and at the discretion of those who are not so bound, on all days except Ash Wednesday and the last three days of Holy Week. 3. Cheese, under the same restrictions, is allowed on all days except Ash Wednesday and Good Friday. 4. The use of dripping and lard is permitted at dinner and "collation" on all days except Good Friday. 5. On these days, Sundays included, whereon flesh meat is allowed, fish is not permitted at the same meal. At the end of these "dispensations" the faithful are reminded that "the time for fulfilling the precept of Easter Communion is from Ash Wednesday to Low Sunday, both days included." It would be interesting to see the Ritualistic *ménu* side by side with the above.

THE RUMOURED COMET.—A paragraph has recently been going the round of the press throughout Europe announcing, on the authority of Professor Plantamour, of Geneva, that a comet was approaching the earth, and that unless its course changed there must inevitably be a collision on the 12th of August. A telegram from Geneva now says that Professor Plantamour, having been applied to on the subject, declares the statement to be entirely without foundation. *Nature* derides all popular apprehension on the subject. Kepler, who was wont to say that there are as many comets in the sky as fishes in the ocean, has had his opinion endorsed in later times by Arago, who has estimated the number of these bodies which traverse the solar system as 17,500,000. But what follows from this? Surely that comets are very harmless bodies, or we should have suffered from them long before this, even if we do not admit that the earth is as old as geologists would make it. Most of these celestial phenomena are mere "wind-bags." The comet of 1770 positively got so near to Jupiter that it got entangled among his moons, the diameter of the smallest of which is only some 2,000 miles; but the moons pursued their courses as if nothing had happened, while the comet was so discomfited by the encounter that it returned by another road—*i.e.*, astronomically speaking, its orbit was entirely changed. In 1861 we actually did pass through a comet.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.

Births, Marriages, and Deaths.

BIRTH.

HUMPHREYS.—Feb. 13, at 4, Trafalgar-square, Brompton, the wife of Henry T. Humphreys, Esq., of a son.

MARRIAGES.

HARRISON—HALDANE.—Feb. 13, at Park Chapel, by the Rev. J. C. Harrison, father of the bridegroom, assisted by the Rev. J. Stoughton, D.D., T. Grove Harrison, of 6, Fitzwilliam-road, Clapham, to Jane Hamilton, eldest daughter of T. Haldane, Esq., of Adelaide. No cards. At home 13th and 14th, 20th and 21st March.

ATKINSON—ADDYMAN—Feb. 7, at Zion Chapel, Sunderland, by the father of the bride, the Rev. G. Atkinson, Congregational minister of Selby, to Mary, second daughter of the Rev. T. Addyman, of Sunderland.

NEEDHAM—TAYLOR—Feb. 15, at the Cemetery-road Congregational Church, Sheffield, by the Rev. A. J. Bedells, Francis, eldest son of the late Mr. Edwin Needham, to Mary Anne, eldest daughter of Mr. Geo. Taylor.

PEASE—WILSON.—Feb. 15, at Saltburn-on-the-Sea, by the Rev. Mr. Ibbotson, Joseph Beaumont Pease, Esq., of Middlesborough, to Mary, eldest daughter of Isaac Wilson, Esq., of Nunthorpe Hall, Northallerton.

DEATH.

LANKESTER.—Feb. 18, at Russell House, Southampton Mary, the beloved wife of Mr. William Lankester, J.P., in her 65th year.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of *uniform good quality, and truly cheap.* (2,538 Agents are Appointed.)

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S PILLS.—In general debility, mental depression, and nervous irritability, there is no medicine which operates so like a charm as these famous Pills. They purify the blood, soothe and strengthen the nerves, elevate the spirits, and, in fact, render the patient sensible of a total and most delightful revolution in his whole system. They may be commended most unreservedly as the very best family medicine in existence. Though so powerfully efficacious, they are singularly mild in their operation, and may be given with implicit confidence to delicate women and young children. They contain not a grain of mercury or other noxious substance, and cannot do harm. Delicate females, and all persons of sedentary habits will find these Pills a blessing.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 19.

The supply of English wheat for to-day's market was small, and arrivals from abroad were moderate. Good dry samples of English wheat realised the prices of Monday last. Foreign wheat met a retail sale, at former quotations. Flour a quiet trade, without change in prices. Peas, beans and Indian corn made former prices. Malting barley was unchanged in value, grinding descriptions were the turn lower to sell. Of oats a good supply was offering ex ship, and Friday's prices were barely obtainable. At the ports of call large arrivals are reported. Cargoes are in steady demand, and the prices of last week maintained.

METROPOLITAN CATTLE MARKET, Monday, Feb. 19.—The total imports of foreign stock into London last week amounted to 11,749 head. In the corresponding week in 1871 we received 3,952; in 1870, 3,426; in 1869, 6,612; and in 1868, 843 head. An increased amount of

firmness has been noticed in the cattle trade to-day. The supply of beasts has been limited, but owing to the good supply of grass in the pastures, the condition of the stock has been satisfactory. For all breeds the demand has been more animated, and prices have been steadier. The best Scots and crosses have occasionally made 5s. 4d. to 5s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,500 Scots and crosses; from other parts of England about 250 various breeds; and from Scotland 107 Scots and crosses. The supply of sheep has been about equal to Monday last, and the condition generally has been satisfactory. In all breeds sales have progressed steadily, and prices have risen 4d. per 8lbs. The best Downs and half-breeds, in the wool, have made 7s. 2d. to 7s. 4d., and out of the wool, 5s. 10d. to 6s. per 8lbs. Calves were disposed of at about late rates. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	4 to	4	0	Pr. coarse wooled	6	8	7	0
Second quality	4	2	4	8	PrimeSouthdown	7	2	7	4
Prime large oxen	4	10	5	2	Lge coarse calves	4	6	5	2
Prime Scots	5	4	5	6	Prime small	5	4	6	0
Coarse inf. sheep	4	8	5	4	Large hogs	3	8	4	4
Second quality	5	8	6	4	Neat sm. porkers	4	6	5	0

METROPOLITAN MEAT MARKET, Monday, Feb. 19.—The supplies have been limited. The trade has been firmer at our quotations. The imports into London last week consisted of 91 qrs. 1,505 packages from Hamburg, and 16 from Harlingen.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4 to	3	8	Middling do.	4	6 to	4	10
Middling do.	3	10	4	2	Prime do.	5	4	5	8
Prime large do.	4	4	4	6	Large pork	3	8	4	4
Prime small do.	4	8	4	10	Small do.	4	6	5	0
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	4	0	4	4					

PROVISIONS, Monday, Feb. 19.—The arrivals last week from Ireland were 432 firkins butter and 2,895 bales bacon; and from foreign ports 17,797 packages butter, and 1,802 bales and 50 boxes bacon. There has been no alteration to notice in the butter market during the past week, the demand being almost exclusively for the finest descriptions of both Irish and foreign; inferior qualities almost unsaleable. The bacon market ruled dull during the past week, and prices declined fully 2s. to 3s. per cwt.; at the decline there was more doing, and the market closed steadier, the general feeling being that prices are at the lowest.

COVENT GARDEN MARKET, Friday, Feb. 16.—Business has improved during the week, and fair prices have been obtained for the leading descriptions of fruit and vegetables. Among the imports from Paris we are now receiving some very good asparagus, with the different sorts of salading, and also some good samples of Easter Beurré pears, which are very useful. A few strawberries of home growth have made their appearance, price 3s. 6d. per oz. The potatoe trade is very sluggish, with a downward tendency.

HOPS.—BOROUGH, Monday, Feb. 19.—During the past week our market has been characterised by the absence of demand for every description of hops, and an easier currency consequently prevails, the last growth in particular can be bought on more advantageous terms, especially where pressed to sale. Low and medium yearlings are for the present neglected; a few sales are effected in the finer sorts. The continental markets are firm, with little doing. Latest advices from New York report trade to be at a standstill, with firm prices for the finest samples, which are scarce. Mid and East Kent, 10*l.* 10s., 12*l.* 12s., to 17*l.*; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 15s., 8*l.* 8s., to 9*l.* 9s.; Farnham and country, 11*l.* 11s., 13*l.* to 16*l.* Yearlings—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.* 5s.: Farnham and country, 6*l.*, to 7*l.*; Old, 1*l.* 5s., 1*l.* 10s., to 2*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 19.—The supplies have been good; the trade has been dull, at about late rates. Last week's import was confined to 32 sacks 1 box from Guernsey, and 90 tons from Dunkirk. Regents, 80s. to 120s. per ton; Flukes, 75s. to 90s. per ton; Rocks, 100s. to 130s. per ton; Victorias, 100s. to 130s. per ton

SEED, Monday, Feb. 19.—Fine English cloverseed was offered more freely. The finest samples of red were held very high, and the best American being in good demand, partly for export, commanded some advance. White seed was quite as dear. Trefoil was steady in value and demand. There was very little passing in either white or brown mustardseed, and the quotations were the same as last week for both sorts. Spring tares met more inquiry, and were fully as dear. There was no alteration in the value of good canaryseed. Grass seeds of all sorts sold steadily, at very full prices.

WOOL, Monday, Feb. 19.—In the wool market there has been an increased amount of firmness. The business doing has been good. For all descriptions of English Wool there has been a strong inquiry, and extreme prices have been well maintained. At the public sales of colonial wool considerable animation has been apparent, and extreme rates have been obtained.

OIL, Monday, Feb. 19.—Linseed oil has been in limited request. Rape has been quiet. Other oils have sold slowly.

TALLOW, Monday, Feb. 19.—The market has been firm. Y.C., spot, 51s. 6d. per cwt. Town tallow, 41s. 9d. net cash.

COAL, Monday, Feb. 19.—Market without alteration from last day. Hettons Wallsend, 22s. 6d.; Hartlepool, 21s. 6d.; Tunstall, 20s. 6d.; Hartley's West, 20s. 3d.; Tees, 22s. Ships fresh arrived, 26. Ships left from last day, 1. Ships at sea, 35.

Advertisements.

SEASIDE EDUCATION. — Claremont House, Ilfracombe.—Miss LEWIN, daughter of a Congregational Minister, wishes to TAKE TWO LITTLE GIRLS to Board and Educate. Home comforts. Terms and references on application.

THE Rev. W. F. HURNDALL, M.A., Ph.D., RECEIVES Twenty-five PUPILS at his residence, THE CEDARS, RICKMANSWORTH, HERTS.
Prospectuses on application.

STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.
Principals—The Misses HOWARD.
HALF TERM will begin THURSDAY, March 7.

GREAT REDUCTION IN PRICE.
GROVER AND BAKER'S
DOUBLE-LOCK AND ELASTIC STITCH
SEWING MACHINES,
Long acknowledged as
THE BEST,
Are now also
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Are superior to all others.
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150, REGENT ST., LONDON, W.; 59, BOLD ST., LIVERPOOL; and 101, SAUCHIEHALL ST., GLASGOW.
Every Machine guaranteed. Instruction gratis.
Illustrated Prospectus and Samples of Work sent post free

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

THE LONDON INFIRMARY for DISEASES of the LEGS, Ulcers, Varicose Veins, &c., 1, Red Lion-square, W.C. Established in 1857, under the distinguished patronage of Miss Florence Nightingale, and many members of the aristocracy.
President—His Grace the Duke of BEAUFORT, P.C., K.G.
The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.
These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.
This valuable institution has no endowment, and is dependent entirely upon benevolent support.
CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the Bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

NATIONAL INSTITUTION for DISEASES of the SKIN.
Physician—Dr. BARR MEADOWS.
Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.
Average number of cases under treatment, 1,000 weekly.
THOMAS ROBINSON, Hon. Sec.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.
Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.
The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.
I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.
I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.
CHLORALUM IS A SALINE ANTISEPTIC.
CHLORALUM IS ASTRINGENT.
CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.
CHLORALUM FOR CHOLERA.
CHLORALUM FOR SICK ROOMS.
CHLORALUM POWDER.
CHLORALUM POWDER IS HARMLESS.
CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals	Cowsheds
Close and Ill-Ventilated Apartments	Alleys and Roads
Earth Closets	Sewers and Gulleyholes
Dustbins	In the Dairy and all kinds of Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-houses
Stables	

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.
Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.
CHLORALUM WOOL.
CHLORALUM WOOL IN SURGERY.
CHLORALUM WOOL IN HOSPITALS.
CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.
CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.
Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.
CHLORALUM IS SOLD BY ALL CHYMISTS.
CHLORALUM CO.:—1 and 2, Great Winchester-street buildings, E.C.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.
The TWENTY-THIRD ANNUAL MEETING of SUBSCRIBERS will be held in the vestry of TOTTENHAM-COURT-ROAD CHAPEL, on WEDNESDAY, February 28th, 1872, at Five o'clock, after which, at Half-past Six, the usual PUBLIC MEETING will take place in the Chapel, HENRY WRIGHT, Esq., J.P., Treasurer, will preside.
The under-mentioned and other Gentlemen are expected to address the Meeting:—
Rev. JAMES KNAGGS, subject—"Chapel-building in London Essential to its Spiritual Progress."
Rev. LLEWELYN D. BEVAN, LL.B., subject—"Spiritual Progress in London Powerful for such Progress throughout the World.

THE SPECIAL LOAN EXHIBITION of MUSICAL INSTRUMENTS, made before 1800, together with Drawings and Casts of Ancient Instruments, will be opened at the SOUTH KENSINGTON MUSEUM in the month of June, 1872.
It is requested that any information bearing on the subject may be communicated by possessors of Instruments and others to the Secretary of the Musical Instruments' Exhibition Committee, South Kensington Museum, London, W.

DR. WILLIAMS'S DIVINITY SCHOLARSHIPS.
These Scholarships are open to such Students as shall have taken a Degree in one of the Scottish or English Universities, or in the University of Dublin.
Dr. Williams's Trustees announce THREE VACANCIES during the present year.
For further particulars, apply at the Library, 8, Queen-square, Bloomsbury, to the Rev. Thomas Hunter, Secretary.

CAMBRIDGE UNIVERSITY EXAMINATION for WOMEN, 1872. London Centre.
An EXAMINATION will be held, beginning on MONDAY, June 17, 1872. Candidates wishing for information, or desirous of attending Preparatory Classes or Lectures in London, are requested to apply to the Secretary for the London Centre, Miss E. Bonham Carter, Ravensbourne, Beckenham.

MILL HILL SCHOOL, MIDDLESEX.
HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.
SECOND MASTER—
J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.
ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.
RESIDENT LADY MATRON—Miss COOKE.
The First Term commenced on Thursday, 18th January.
For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

VICTORIA VILLA, FINCHLEY, N.
ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.
The Year is divided into Three Terms.

HIGHBURY HOUSE SCHOOL, ST. LEONARD'S-ON-SEA.
Upper, Middle, and Preparatory Departments.
Classics, Mathematics, Modern Languages, and thorough English.
Kinder-Garten and Pestalozzian Classes for Little Boys.
The comfort and health of delicate boys especially studied.
A liberal table and watchful care.
Head Master—Rev. W. WOODING, B.A.
For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.
School duties were resumed on Jan. 20th.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.
THE SHAKESPEARE, £4 4s. HAND LOCK-STITCH MACHINE.
The only Establishment in London where the opportunity is afforded of inspecting and comparing every description of SEWING MACHINES before purchasing.
SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.
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